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Revd S. McKeen,

Please accept

GREEN'S MISCELLANIES.

Bound by the Keeper,

William Bradley

THE

MISCELLANEOUS WRITINGS

OF

BERIAH GREEN.

WHITESBORO:
PUBLISHED BY THE ONEIDA INSTITUTE.
1841.

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THE MISCELLANEOUS WRITINGS

OF

BERIAH GREEN.

REVIEW OF WARE'S "HINTS ON EXTEMPORANEOUS PREACHING."*

AMONG the different modes in which the preacher of the Gospel may announce his message, we shall be much assisted in fixing on the best, by holding distinctly in our view the *object* of the preacher. This is to enlighten the understanding and affect the heart; to teach and to move; to point out the path which leads to heaven, and to persuade men to walk in it. The understanding is enlightened by infusing into it clear ideas of truth. Taking it as granted, that the preacher distinctly and fully understands the lesson which he undertakes to teach, *that* is the best method of instruction, which will enable him most certainly, definitely, and vividly, to fasten his own thoughts on another's mind. But *instruction* is not the sole object of the preacher. He is sent "to *persuade* men." It is not enough, that they *understand* the doctrines of the Gospel; they must yield also to their

* Published in the Boston Telegraph—1824.

practical influence. A *knowledge* of the truth, without *obedience* to the truth, is a vain acquisition.—A preacher, then, should be solicitous not only to fasten his own thoughts on the minds of his audience, but also to transfuse the *feelings* which occupy his heart, into their souls. *That*, then, in this point of view, is the best method of instruction, which secures to the preacher the greatest amount of good feeling; which most fully exposes to the eye of his audience the machinery of his soul; which gives the truth the strongest hold upon their hearts.

It is the object of Mr. Ware, in the book on which I propose to make some remarks, to show that the extemporaneous method will most certainly and effectually secure the preacher's end; to remove the objections which are frequently urged against this method; and to afford rules, by which the diligent student may be aided in acquiring the habit of announcing truth *extempore*, with ease to himself and acceptance to his hearers. I do not intend in this paper, to confine myself to Mr. Ware's book. If on any topic I may derive light from other quarters, I shall not refuse it. Nor in remarking, shall I oblige myself to follow Mr. Ware's method. While I adopt my own method, I hope to give a fair outline of the instruction he has afforded.

By extemporaneous preaching, Mr. Ware plainly informs us, he does not mean *unpremeditated* preaching. Between what is extemporaneous and what is unpremeditated, there is, he says, "a plain and important distinction —the latter word being applied to the thoughts, and the former to the language only. To preach without premeditation is altogether unjustifiable." (p. 38.) Preparation for the pulpit, in ordinary cases, he deems indispensable. The preacher must "arrange the outline

of the subject, and ascertain its principal bearings and relations," (p. 30;)—he must "arrange his ideas and collect illustrations." (p. 34.) The term *extemporaneous*, as used by Mr. Ware, refers only to the language of the preacher.—In regard to language, he says, "the best rule is, that no preparation be made. There is no convenient and profitable medium between speaking from memory and from immediate suggestion. To mix the two is no aid, but a great hinderance, because it perplexes the mind between the very different operations of memory and invention.—The extempore speaker should, therefore, trust himself to the moment for all his language." (pp. 77, 78, 79.)—The extemporaneous preaching dwelt upon by Mr. Ware, involves a careful study of the subject, an arrangement of its outlines, a knowledge of its principal bearings and relations, and a collection of such illustrations as may present it in the fairest light, while the language in which it is presented, springs from the suggestion of the moment.

And here I can not but remark, that the style of instruction which has brought unwritten sermons into such general contempt among the intelligent in New England, is utterly unlike the method which Mr. Ware recommends. The effusion of words, which have often been poured forth "at conventicle," with all that is disgusting in "the nasal twang," have been unpremeditated, unstudied harangues. Indeed, it is the boast of some ignorant fanatics, that, until they arose to address an assembly, they were ignorant of the subject which they undertook to discuss, illustrate, and enforce. It is, they declare, their privilege to preach under the immediate inspiration of Heaven! But in the language of Dinouart, as quoted by Mr. Ware, "What a piece of work they

make! They bolt out every thing which comes into their head. They take for granted what ought to be proved, or perhaps they state half the argument, and forget the rest. Their appearance corresponds to the state of their mind, which is occupied in hunting after some way of finishing the sentence they have begun. They repeat themselves; they wander off in digression. They are like men swimming, who have got frighted, and throw about their hands and feet at random, to save themselves from drowning." (pp. 44, 45.)

Others, there are, who, without any fanatical pretensions, trust to a native fluency of language with which they are gifted. They open their mouth, and an hour's talk, like a mountain torrent, gushes forth. They neglect study—they give over effort. As a natural consequence, they fall into what the common people call, "a great sameness in preaching." They have a round of favorite topics, which, like the animal that drudges in the mill, they continually pursue.—As things have been in New England, a majority, perhaps, of extempore preachers, have been noisy fanatics or wordy haranguers. In both cases, the careful preparation which Mr. Ware recommends, has been neglected, and to this neglect, in both cases, has the failure of success in the business of instruction been owing.

We have not Mr. Ware's consent to throw away the pen, as an idle ally to the preacher. Some discourses, he says, "ought to be written for the sake of writing, and some demand a sort of investigation, to which the use of the pen is essential." (p. 34.) Again he says, topics which do not admit of a described excitement, "should be treated by the pen." (p. 83.) "There can be no doubt, that he would preach very wretchedly, who

should always be haranguing, without the corrective discipline of writing. The habit of writing is essential." (p. 37.) "There can be," he asserts again, "no good reason why the preacher should confine himself to either mode. It might be most beneficial to cultivate and practice all. By this means, he might impart some of the advantages of each to each, and correct the faults of all by mingling them with the excellencies of all. He would learn to read with more of the natural accent of the speaker, and to speak with more of the precision of the writer." (p. 19.)

To these statements we most cordially subscribe. For two reasons, in particular, the pen is a most important ally to the extempore preacher. In the first place, there are subjects, the investigation of which demands the use of the pen. On the question, What are these subjects? different minds might not acquiesce in the same answer. For my own part, I should say, speak extempore on those topics, which involve the greatest weight of thought, the greatest strength of reasoning, and on those which require much hortatory address, founded on obvious and commanding truths; and write on those, whose illustration and enforcement demand a train of subtle thought and nice reflection—subjects of too delicate and retiring a character to be touched with a rude and careless hand. In the former case, the importance of the subject, the commanding aspect of the truths, the prominent train of thought and reasoning which must be pursued, can hardly fail to interest an audience, though nothing should appear striking in the language or attractive in the imagery. The preacher, too, will pursue a grand object, which can not fail to fill his eye, in a broad path from which he need not wander. The depravity of our nature,

the necessity of "the new heart," and the obligations by which professed Christians are bound to be obedient to Jesus Christ, are subjects on which a preacher may well speak extempore. But to describe the character and illustrate the sweetness of Christian friendship, and to point out and enforce the duties of the conjugal relation, are themes which demand the use of the pen. Here, much depends on choice of words and imagery. The subjects, though important, are delicate; and an ill chosen word, or unhappy figure, or lame illustration, might deeply disgust an audience.

But there is another benefit to be sought in the use of the pen. It contributes greatly to precision; it increases a preacher's stock of good words; it exerts a chastening influence on his style. This statement is too obvious to require labored illustration. In the retirement of the closet, with his pen in his hand, the preacher will reject many expletives and throw out many synonymous phrases, which in the heat and haste of extempore speaking can hardly be avoided. From different words which express the same idea, he may select the one best adapted to his purpose. He has time, in every respect, to choose the very word he wants. Of the various images which float before his eyes, he may lay his hand on those which will most clearly and impressively illustrate his subject. His pen will be continually exerting a chastening influence on his language. In quest of the best medium of communicating a thought, he will form an acquaintance with new words which will increase his stock of terms. It is most obvious that the extempore speaker will, at every step of his course, derive important benefits from the use of the pen.

Here it may not be amiss to remark, that to secure

these benefits, the pen must be used in a proper manner. It is an egregious mistake, into which many seem to fall, that every *written* sermon is, of course, a studied sermon. I am bold to assert that, as a multitude of preachers write, the pen is indeed a most useless instrument —an idle ally—to a religious instructor. It would be impossible to speak extempore in a more unmethodical, tame, and unimpressive manner. They write without plan, without thought, without care. Some time not far from Friday noon they recollect, sore against the tendency of their natures, that before half past ten of Sabbath morning, two parcels of paper, of twenty pages each, must be written over with something, which may keep their people in the house of worship during the usual time of divine service. A text is selected; and away goes the quill on the gallop. The poor animal hastens over hill and dale, never venturing to look back—never stopping for breath or refreshment, till his "race is run." And then (happy creature) he is turned out to rest, till at the dreaded approach of another Sabbath day, when "the burden of the Lord" must be borne, he is again girded with the harness. If we must have *unpremeditated* sermons, let us have them *extempore*. Then, if we have little thought, we may have animation, which the manuscript will not fail to extinguish. The pen must be guided by the hand of a *student*, or it will afford no advantage to the extempore speaker.

I will now advert to some of the peculiar advantages of the extemporaneous mode of preaching thus described and qualified. These advantages respect both the preacher and his hearers.—Whether you address the intellect or the heart of man, you speak in vain unless you can arouse and fix his attention. Till he will lend

you his ear, you can neither instruct nor move him. And I will venture to assert, that the extemporaneous mode of preaching is best adapted to arrest and hold the attention. The extempore preacher takes the posture of transacting business with his audience. He looks them in the face. He gives them his eyes; and through his eyes, his soul looks out upon them. Through his eyes they too look in upon his soul. The audience feel themselves addressed; and their ears will be open. Nature utters a voice upon this subject, which we shall do well to hear. See it exemplified in yonder child. Speak to him through the medium of a manuscript; he will not hear you. Throw away your paper; look him in the face; let him see your soul; he stops, he listens, he kindles into life and animation.

A second advantage of adopting the extemporaneous mode of teaching, lies in the *familiarity* of address which it involves. A writer in the Christian Speaker remarks, "it is obvious to most persons who have turned their attention at all to the subject, that a want of intelligibility is, to common minds, the great difficulty with written composition, and the principal reason why what they themselves read, or what they hear read by others, produces so vague and indistinct an impression, and is so soon entirely obliterated from the memory. There is, in written composition, almost of necessity, an elevation of style, an inversion of phrases, and a rounding of periods, which prevents the sense from being readily and distinctly apprehended by the hearer. Men are accustomed to be *talked* to. They naturally understand best, when the endlessly varying and animated tones and inflexions of conversation, with its correct emphasis and appropriate gesture, are used."—There is, in our judgment, much

good sense in these remarks. The dignified familiarity of the extempore preacher, involving "great plainness of speech," will secure him a free access to the understanding —a stronger hold on the heart.

In the third place, it is obvious, that the extemporaneous mode of instruction furnishes the best medium of communicating the preacher's feelings to the soul of his audience. His emotions will come out in visible expression on his countenance, and awaken kindred emotions in many a heart. "His eye," in the language of the writer just quoted, "will be fastened upon his hearers; there it will spend its fire and do its perfect work."—"A sympathetic communication is now established between him and his hearers; at every touch of feeling, or flight of fancy, a thousand eyes are sparkling with pleasure, and swimming in emotion." And as it is the highest object of the preacher to affect the heart, that method of instruction which affords him the readiest access to the bosom, and the strongest hold on the affections, is the *best* method. And that method which brings out the preacher's heart most distinctly to the view of his hearers, will give him the strongest hold on theirs.

In close connection with this statement, another advantage, peculiar to the extemporaneous mode of speaking, deserves to be mentioned.—The preacher will not only communicate his own feelings to his audience, but he will also derive fresh animation in his course, from contemplating the fires which he has kindled in their souls. I remember to have heard an old preacher who had been accustomed to speak extempore, make a statement like the following:—"I look around upon the face of my audience, and see here and there an animated hearer; the expression of their feelings awakens my

own; and the result is a *mutual animation*."—This statement requires no illustration, to make it plain, or give it force. The influence of sympathy with an excited audience, on the preacher, is eloquently described in a quotation from the Christian Spectator. "He finds his own heart," says the writer, "warmed by the sympathy of his audience, his imagination is excited, and his thoughts flow with a freedom unknown in the laborious effort of written composition. This increased excitement produces new exhibitions of interest and feeling in the audience; and these again, new bursts of eloquence in the orator; and in this electric communication of hearts and minds, the man is wrought up to the highest pitch of excitement of which his nature is capable; and the torrent of his thoughts and feelings gushes from him in a copious and fiery flood, like lava from a burning mountain."

Again: New thoughts and happy illustrations will often present themselves in the course of an extemporaneous address. Of this advantage Mr. Ware takes notice. From Fenelon he quotes the following statement: "The warmth which animates him gives birth to expressions and figures which he never could have prepared in his study." Of the correctness of this statement the experience of Thomas Scott is adduced as proof: "The degree," says Mr. Scott, "in which, after the most careful preparation for the pulpit, new thoughts, new arguments, animated addresses, often flow into my mind, while speaking to a congregation, even on very common subjects, makes me feel as if I was quite another man, than when poring over them in my study. There will be inaccuracies; but generally the most striking things in my sermons were unpremeditated." (p. 23.) And "such thoughts,"

says the admirable writer already quoted from the Christian Spectator, "are sparkling gems which come unbidden and unexpected." (Ch. Spec. vol. vi. p. 135.)

Intimately connected with this, Mr. Ware mentions another advantage of extemporaneous preaching. Borne away by the tide of feeling which the appearance of a deeply interested audience will not fail to excite, "the preacher will have boldness to say many things which ought to be said, but about which, in the study, he would feel reluctant and timid." (p. 24.) Unitarians may especially need this benefit; but it might not be *useless* to the orthodox.

The improvement of unexpected occurrences, is an advantage of extemporaneous preaching, noticed by Mr. Ware and the able correspondent of the Christian Spectator. (W. p. 21.; C. S. vol. vi. p. 137.) But to those who have been conversant with "revivals of religion"—who have frequented the conference room, the house of mourning, and the missionary meeting—any illustration of this point must be needless.

Extemporaneous speaking has also a powerful tendency to prevent a wearisome monotony and a disgusting tone. It strongly partakes of that variety of key and inflection which gives to conversation its life and vivacity. It contributes likewise *to ease* in speaking. Experience will soon convince any man that it requires less expense of strength and lungs.

Another advantage of extemporaneous speaking remains to be considered. In the language of Mr. Ware, "it redeems time." "The labor," says he, "of preparing and committing to paper a sermon or two every week, is one which necessarily occupies a principal part of a minister's time and thoughts, and withdraws him from

the investigation of many subjects which, if his mind were more at leisure, it would be his duty and pleasure to pursue. He who writes sermons is ready to consider this as the chief object, or, perhaps, the sole business, of his life. When not actually engaged in writing, yet the necessity of doing it presses on his mind," &c. (p. 29.) These thoughts, obviously, have the authority of truth. Ask the Christian minister, why he does not give a thorough attention to the original languages of the Bible; why he does not enrich himself at the mines of sacred literature; why he does not appropriate as his own the truths and discoveries of philosophy and metaphysics; why he does not contribute to the columns of some useful publication; why he does not multiply his pastoral visits; and in most instances he will reply, I *have no time*. It is a fact—disgraceful indeed—that many ministers forget in a few years the very rudiments of the language of the New Testament. Many who have enjoyed the richest theological advantages; who have been permitted to drink at the very fountain of Siloam; when they leave the feet of their revered instructors, quit that field of research, the beauties of which they had begun to feel—the fruits of which they had begun to relish. And must a hundred manuscripts, of due size, be made out every year, at the expense of sacred learning? Is the writing of manuscripts the grand—nay, the *sole* business of the Christian preacher? And if he manfully performs this task, may he regard himself as "a workman that needeth not to be ashamed?" It is a very clear point, that *by some means*, ministers ought to redeem time. There are not a few most important subjects, more or less intimately connected with this sacred calling, to which they ought to be disposed and

enabled to give a thorough attention. Why should they not be deeply versed in the sacred languages? Why should they not be familiar with the history of the Hebrew and Greek Testaments? Why should they not enter, with interest, into the method by which learned critics have labored to purify the sacred text—to reduce it to its original state? Why should they not study interpretation as a science, and apply its principles to the exposition of the Bible? Why should they not, in one word, lay hold with a strong hand of every aid which may enable them more skilfully and usefully to perform the duties of their high vocation?—Were I a layman, I frankly declare, I would rather my minister should devote a portion of his time to the study of Bell's Anatomy, or Blackstone's Commentaries, or Vattell's Law of Nations, than to see him act upon the apprehension, that his whole duty as a student was performed, when his manuscripts for the pulpit were made out. I should expect him to rise higher in point of intelligence and usefulness—should expect to derive more profit and pleasure from his instructions. Let a preacher with great care compose one sermon in one week or two weeks; and let him faithfully devote the remainder of his time to such studies as would discipline his mind and enable him in other respects to answer the demands of his "calling;" and at the end of ten years, with the smiles of the Savior, he shall rise to a point of intelligence and usefulness, at which, when he commenced his course, he hardly dared to aim.

But it is high time to advert to some of the means by which a preacher may hope to be enabled to speak extempore, with pleasure to himself and acceptance to his hearers. What, in my judgment, will contribute

more than every thing else to solid success in extemporaneous speaking, is the habit of diligent and severe study. Keep the machinery of the mind in powerful operation, if you would have it act with energy on any given occasion. The mind which is trained to think; which is *accustomed* to think; which is held to the exercise of its faculties; will not refuse, at a short warning, to seize, investigate and digest, almost any topic which comes within the compass of its powers. On this point Mr. Ware has a train of thoughts as *happy* as they are *just*. "The minister," says he, "must keep himself occupied—reading, thinking, investigating; thus having his mind always awake and active. This is a far better preparation than the bare writing of sermons; for it exercises the powers more and keeps them bright. The great master of Roman eloquence thought it essential to the true orator, that he should be familiar with all sciences, and have his mind filled with every variety of knowledge. He, therefore, much as he studied his favorite art, yet occupied more time in literature, philosophy, and politics, than in the composition of his speeches. His preparation was less particular than general. So it has been with other eminent speakers. When Sir Samuel Romily was in full practice in the high Court of Chancery, and at the same time overwhelmed with the pressure of public political concerns, his custom was to enter the court, to receive there the history of the cause he was to plead —thus to acquaint himself with the circumstances of the case, and forthwith proceed to argue it. His general preparation and long practice enabled him to do this, without failing in justice to his cause. The same sort of preparation would ensure success in the pulpit. He

who is always thinking, may expend upon each individual effort less time, because he can think at once fast and well." (pp. 32, 33.)

2. A second rule by which Mr. Ware would instruct his clerical readers on the subject in hand, is, "there should be frequent exercise in the act of speaking." This rule is too obviously just to require illustration or remark. Under this rule, he recommends the practice of repeating aloud the thoughts of an author whom we have read. This, Bishop Burnet is introduced as saying, is a surprisingly effectual means of success. Without a minute specification of particulars, it may be sufficient to remark that Mr. Ware directs to break up the subject into careful and minute divisions; to make the whole train of thought familiar by previous meditation; to speak with deliberation and careful pauses; to select subjects in which the preacher feels a warm interest; and to labor for habitual self-command. Each of these topics he illustrates in an interesting and instructive style. The writer in the Christian Spectator, above quoted, briefly mentions the following requisites for success in extemporaneous discussion. "1. Habitual *correctness* and *perspicuity* of language in our ordinary conversation and composition. 2. A *ready* memory. 3. The habit of thinking *consecutively* at all times. 4. Perfect *self-possession* under all circumstances. 5. A thorough and *familiar* acquaintance with the subject." (Vol. vi. pp. 137, 138.) Both this writer and Mr. Ware recommend *expository* preaching. This is so important a topic that I can not refrain from quoting a few thoughts. "To say nothing," says Mr. Ware, "of the importance and utility of this mode of preaching, which render it desirable that every minister should devote a considerable portion

of his labors to it, it contains great facilities and reliefs for the inexperienced speaker. The close study of a passage of scripture which is necessary to expounding it, renders it familiar. The exposition is inseparably connected with the text, and necessarily suggested by it. The inferences and practical reflections are in like manner naturally and indissolubly associated with the passage. The train of remark is easily preserved, and embarrassment in a great measure guarded against, by the circumstance that the order of the discourse is spread out in the open Bible, upon which the eyes may rest, and by which the thoughts may rally." (p. 72.) The writer in the Christian Spectator has on this subject, what seems to me an admirable paragraph. But for its length I should gladly cite it. He says the expository method of instruction is a "change ardently to be desired by every friend to the best interests of Christianity; and sooner or later, it *must* come." And for this change, he thinks, extemporaneous preaching "would pave the way." (vol. vi. p. 136.) To these statements I do most cordially subscribe. I should hail the day when the preachers of the Gospel should generally adopt this mode of instruction.

Mr. Ware concludes his book with some serious and pertinent remarks on the influence which a sense of responsibility to God must exert on the feelings of the Christian preacher—especially in elevating him above every embarrassment growing out of the "fear of man." On this point it were easy to enlarge. But what minister needs to be told that a deep sense of the importance of his office and the responsibility of his station, with an ardent attachment to his work, will open within him copious sources of pious feeling, which he can hardly fail to pour out in a torrent of rich thought.

In conclusion of the already lengthened remarks which I have ventured to make on this subject, I can not but express my full conviction, that almost every minister, with proper efforts, will happily succeed in affording religious instruction in an extemporaneous manner. And I leave it with you, my brethren, to decide, whether the advantages which must result, do not make it an object worth a fair experiment.

I ought, perhaps, to make a few remarks on the manner in which Mr. Ware has accomplished his design.—His book, on the whole, is well written. He might, however, have much improved the *plan* of the work. It is too loose and general. Hence, he is led to repeat, in different connections, the same thoughts which, *once* introduced, in their proper place, would have left a deeper impression on the reader's mind. He seems not very fond of definition. We read the book a long time before we discover *precisely what he means* by extemporaneous preaching, the advantages of which he has copiously pointed out. Had he *clearly defined the thing* he meant to recommend, in the very commencement of his course, almost none of the objections he has so fully noticed, would have required an answer.—He might, too, with great advantage, have compressed many of his thoughts.—On the whole, Mr. Ware's book is valuable, and deserves a careful perusal. Coming from the quarter it does—from the very heart "of the people,"—it can not fail of exerting a considerable influence.

The writer in the Christian Spectator wields a powerful pen. The cause he undertook, he has plead warmly, ably, and in my opinion, successfully. Those who love their Master and their work, may profitably read his paragraphs.

FAMILY WORSHIP.*

I have often lamented the manner in which *evening prayer* is disposed of in many serious families. After tea, the family go about their ordinary business. Directly the evening closes in, and the children one after another, fatigued with the little labors of the day, retire to rest. The hum of conversation is kept up—the needle is briskly plied, till exhausted nature with its accustomed yawn demands repose. The man of the house—the priest of the family—asks the partner of his bosom, if it would not be well to have prayer ere long; and urges, as a reason, that he is fatigued and sleepy, and *must* soon retire to rest. "Perhaps, as it is *so late*, we need not read the Bible;" and so the Bible is left to sleep, unmolested, on the shelf for that night. And then the prayer, if it is not interrupted by frequent yawns, is offered up—if it goes *up* at all—in a tame, heartless manner. This is an evil custom. It is pregnant with many mischiefs; and ought to be abandoned.

It is a most important thing to make *children* see and feel, that family worship is a duty and a privilege. Great pains, then, should be taken to suit it to their age. They must retire to rest at an early hour; but never ought they to do so [every rule has its exeptions] until they have been called around the domestic altar; and in the example of their parents—a thing which speaks to their

* Published in the Vermont Chronicle—1827.

hearts—are taught to confess their daily sins and to commit their bodies and their spirits to the guardian care of their heavenly Father. If they are made to see that their presence can not be dispensed with at the evening sacrifice, will they not be led to conclude that, in their parents' view, at least, domestic worship is a sacred duty, incumbent on every member of the household? Will they not be brought to believe that this duty has a happy and important bearing on *their* interests, as well as the interests of their parents?

But some of the elder children may be persuaded 'to sit up' to attend family prayer, when delayed till late in the evening. But overcome with fatigue and drowsiness, will they be profited by the duty? I once lived in a family, where a youth of sixteen, of sober character, often stretched himself at evening prayer across a chair, and "went to sleep." Why should the "sickly and the lame" of the flock be brought to the altar of God?

I always thought, that if I was ever placed at the head of a family, the evening sacrifice should not be delayed till exhausted nature loathed the sight of the altar. When we have "drank our tea," without waiting for the going down of the sun, we unite our hearts in domestic worship. I do not know but my children engage in the service with as much cheerfulness and alacrity, as in the devotions of the morning. And I do know that *I* am far more interested in the duty—am enabled to perform it with more pleasure and advantage, than when it is delayed till the clock strikes ten, or even nine.

CHRISTIAN FRIENDSHIP.*

In looking over the private papers of a clergyman who sometimes drew lessons of instruction for his own personal benefit from the scenes through which he passed, I was struck with the following remark: "*Most men will require a* FRIEND *to sacrifice his conscience, if the case demand it, to justify their sins.*" This remark suggests to my mind an anecdote that I have somewhere seen in an old classic author, which I shall attempt to translate. "Rutilius Rufus denied the improper request of a certain friend of his. His friend took fire and demanded, '*Why should I prize your friendship, if you cross my inclinations?*' '*And why should I prize yours,*' answered Rufus, '*if to humor your feelings, I must be guilty of improprieties?*'" On this subject, Cicero suggests the following thought, which is equally just and profound: *When in every thing friends are to be gratified, friendships ought to be esteemed no better than conspiracies.*

It is mortifying to see how much more elevated and just were the views of the old Roman moralist on this point, than the notions of many professed disciples of Christ. With a few faint beams of moonlight falling on his path, he stumbled upon an object, which amidst the effulgence of a noon-day sun, they fail to observe. They seem to think that their *friends* are bound not only to look upon them with peculiar attachment, not only to

* Published in the Vermont Chronicle—1827.

rejoice and weep with them, not only to lend them prompt assistance beneath the pressure of all their wants; but also to gratify their improper requests, and vindicate their wicked conduct. Hence it often comes to pass, that when disciplinary efforts are employed, to bring a transgressor in the church to a sense of his guilt and danger, he looks around upon his brethren, numbers his *friends*, and reckons on their assistance in his efforts to defend himself. If they refuse to justify his evil doings, he strikes off their names from the list of his friends, and reproaches them with dealing treacherously with him. Some years ago a church in New England censured and excluded a few individuals for stoutly and stubbornly persisting in notorious wickedness. A relative of theirs concurred with the church, by his vote, in this transaction. In return for his fidelity, it was demanded of him, "*How could you be so cruel as to lift your hands against your friends?*"

When a church, embarrassed with internal difficulties, calls in the assistance of an ecclesiastical council, how often is the principle acted on, *that our friends must justify our conduct, be it good or bad.* And if they dare, either as witnesses or judges, instead of humoring our self-love, to expose and condemn our sins, what else can they expect, as the reward of their temerity, than to lose our confidence—than to be blamed and reproached, and "as like as not," traduced?

I do not think that the language of Cicero respecting the friendships he describes is at all too strong. They are no better than *conspiracies*. They have a frightful influence on every individual who is so unhappy as to be a link in such a chain. Surely, it is a hard bargain, to be obliged to sell one's conscience to keep the confidence

and gain the smiles of a friend. To enter into friendship on such terms, is to be caught in a fatal trap. For, the difference can not be great between sinning *myself*, and justifying the sins of another man.

Besides, it is a poor way of showing my regard for my friend, to do what in me lies to prevent his repentance. If he has done wrong, he must see, confess, and forsake his wrong, or forfeit the favor of his final Judge. To hide his sins is to put his soul in jeopardy. It is a bad act of friendship to throw dust into his eyes, to keep him from seeing his evil doings. It is the same thing, as to lift up a hand, to push him into the abyss of woe! I verily believe that not a few transgressors would have been saved from fatal apostasy in which they have been involved, had their friends labored to convince them of guilt and bring them to repentance, instead of vindicating their errors and soothing their consciences. Every man who loves his soul will *resist* the mistaken efforts of his friends, to close his eyes upon his guilt. In such a matter he will be slow "to consult with flesh and blood." Even though his hand may tremble, he will resolutely and thoroughly probe the wound that is upon him. And as he would escape the death that threatens him, he will apply the appropriate remedy, however painful it may be. I was much delighted with the exhibition of such a spirit in a sick man whom Richard Cecil tells us he was called to visit. The man "had been carried too much into the world." "I find no comfort," he said. "God veils his face from me. Every thing round me is dark and uncertain." "I did not dare," said Cecil, "to act the flatterer. I said, Let us look faithfully into the state of things. I should have been surprised if you had not felt thus. I believe you to be

sincere. Your state of feeling evinces your sincerity. Had I found you exulting in God, I should have concluded that you either were deceived or a deceiver: for while God acts in His usual order, how could you expect to feel otherwise on the approach of death than you do feel? You have driven hard after the world. Your spirit has been absorbed in its cares. Your sentiments, your conversation, have been in the spirit of the world. And have you any reason to expect the response of conscience, and the clear evidence which awaits the man who has walked and lived in close friendship with God. You know that what I say is true. *His wife interrupted me, by assuring me that he had been an excellent man.* SILENCE, said the dying penitent, IT IS ALL TRUE."

I need not say a word to show, that such friendships as Cicero condemned, are *conspiracies* against the church. Of this any man must be convinced, who will examine almost any page of its history. Why, when the hand of Christian discipline is faithfully exerted, do so many individuals spring up around the offender to shield him from reproof? And why, on such occasions, are churches so frequently convulsed by strife—rent in pieces by mutual, fiery animosity?

CONSECRATION TO CHRIST.*

Not many years ago, a young man whom I love to call a dear friend and Christian brother, touched with the wants and woes of the red children of the forest, went forth among their dwellings to toil for their salvation. I knew him to be a choice spirit—a man who was habitually animated with Christian zeal and governed by Christian principles. When he went forth into the wilderness I expected to hear that in the various walks of missionary usefulness, he was proving himself to be a judicious, devoted, and efficient laborer. Nor was I disappointed. From various quarters and on high authority, he was reported to be a precious pattern to all around him, of cordial and steady devotednes to the great object which had drawn him forth to the Indian's country. All who knew him said that to compass this object, he was putting forth wise, strenuous, and persevering efforts. Not very long ago, this Christian brother put his feet upon my threshhold—seated himself in my domestic circle. Right glad was I to see him. But I was not glad to hear that he had left the objects of his care, the children of the forest, through the pressure of ill health. He had come to breathe again his native air —to ascend the mountains and traverse the valleys of Vermont—with the hope of mending a broken constitu-

* A speech delivered at the second annual meeting of the Rutland County Foreign Mission Society, June 28, 1827.

tion—of regaining his lost vigor. Nor was I glad to hear that he had impaired his health and wasted his strength by confining himself to poor food and subjecting himself to excessive labor. Why did he work beyond his strength? And why, especially when his labors and self-denials were so various and severe, did he not indulge himself in those cheap but needful comforts which the poorest man among us is able to command? Alas, said he, however cheap and needful may be the comforts you describe, the Christian public will not bear us out in procuring them. It is not enough to satisfy the expectations of our brethren at home respecting us, that we abandon the land of our nativity, pitch our tents in the wilderness, and devote ourselves, spirit, soul, and body, to the missionary enterprise. They seem to think us bound to be satisfied with the hardest labors, the severest self-denials, the coarsest fare. The man, who amidst the greatest plenty gives his dollar or fifty cents a year into the missionary fund, would talk loudly and sourly of our extravagance and love of ease, if we were to make, at any expense, however small, such provision for our health and comfort as the case demands. And we bless God—and the smile that sat upon his countenance as he spoke, would, I am sure, have graced an angel's face—and we bless God our Savior for the privilege of laboring in the missionary field on these—on *any* terms.

It is delightful to witness the exertions which, at different missionary stations, are made to fasten on the young mind the truths of the Gospel—to breathe upon the tender heart the spirit of Christian piety. What a harvest the seed thus sown may produce! Even now, it is our blessed privilege to know that in some cases it has brought forth thirty fold, in some sixty, and in some

an hundred! But it is not a pleasant thing to see pagan youth and children retire from the mission house, *heavy-hearted*, because they can not be taught the things they *must know*, or perish. And why is this? Why is *any* child, who is willing to be taught, turned away from the mission school? And why are not these schools increased to the utmost extent to which they *might* be gathered? Why? Because the church will not bear out its missionaries in thus improving every opportunity of doing good —in thus extending to the farthest limit, the sphere of their usefulness. The missionary fund is by no means adequate to the demand for Christian instruction which is made at almost every missionary station. Pagan youth and children must live and die in fatal ignorance, because professed Christians refuse to furnish the means of instructing and saving them!

It is a most painful thing to think of, that even now, so many ages since the SON of GOD went up in triumph to the mediatorial throne, a frightful majority of the human family are living and dying in utter ignorance of his redeeming power and tender mercy. And this, when scores of pious men may be found, who burn to go forth and point them to his cross. Why, then, are they not sent as angels of mercy, to proclaim far and wide the truths of the gospel? Because the missionary fund is not equal to the exigencies of the case. The church can not *afford* to send forth such a "company of Christian preachers," as the wants of the heathen world demand.

Had Paul heard the statement I have set forth, his great heart would have bled. He would have panted to multiply himself into a thousand missionaries, who "might spend and be spent" in extending the limits of the church. And even *I* felt my heart ache within me.

I ventured, for I could not help it, to fix my eyes upon the state of the church, to ascertain, if I might, whether its *deep poverty* forbade it to afford efficient help to a needy, suffering world. The poverty which I had been taught to expect, I did not find. Nay, I saw much of worldly enterprise and thrift. I saw indeed the tug of labor, but the tug of labor largely repaid by golden gains. As the fruit of wakeful industry and careful economy, I saw professed Christians on the right hand and on the left, surrounded with plenty, indulging in the elegancies and luxuries of life, rejoicing in the smiles of a bounteous Providence. And I said to myself: Is this the community which is so borne down with deep poverty, that they can not pity and help the poor and needy, who without their charity must miserably perish—so oppressed with feebleness that they can not urge forward the triumphal chariot of their sacred King? For what purpose do they toil, and thrive, and heap up gain? Silver and gold, much merchandise, and cattle upon a thousand hills, I see in the possession of the church. For what end were these treasures amassed, and to what use are they to be devoted?—After narrowly examining this matter, I perceived, that one professed Christian, moved by the lust of lucre, was raking golden straws together through *ambition to be rich.* Another thought verily he ought to turn the key upon his rusty dollars against the demands of wet weather, when it should arrive. But the general end for which property was industriously hoarded and anxiously guarded, was to provide an inheritance for beloved children. And many a man, who seldom quoted a passage from the Bible for any other purpose, could tell you—promptly, flippantly, and with much assurance tell you—that "he

that provideth not for his own household, hath denied the faith, and is worse than an infidel." And he feared to be guilty of such rank impiety, as that of filching from his own offspring a single dollar, to which, on the ground of heirship, they might think themselves entitled, though that dollar were demanded by the will of the SON of GOD and the wants of a dying world!

A few particulars which I gleaned from the history of a professed Christian who made it the leading object of his labors to provide an inheritance for his children, struck my mind and interested my feelings not a little. He welcomed the tug of labor and the sweat of toil, he said, because he *loved his children.* And yet he gave those children a scanty, stinted education, because the means of instruction were so *expensive.* The riches of science and the refinements of literature he could not *afford* to bring within their reach. And what weighed a great deal more with him, was the firm persuasion, that they could "make money," and what was more, "*keep it*" when gotten, without much mental cultivation. Little more was he disposed to make heavy sacrifices for the sake of their moral and religious improvement. Few burdens galled him more than the parish tax. And one day, when he had measured up a little grain to furnish his minister with bread, he declared, with much ill nature and vehemence, that he would rather see the pillars of every religious institution in the town totter to their overthrow, than to increase his annual tax for their support by a single farthing. And so it was plain, however he might love his children, that it was not their intellect or their immortal souls, on which he fastened his affections. Intellectual improvement and moral cultivation were light things with him, compared with *real*

estate—with rock, and dirt, and such *solid* things, accurately described, well cultivated, and held in "fee simple." —When grey hairs began to spring up upon his head, he thought to bless his children by "settling his estate upon them." One of his younger sons, who had greatly endeared himself to his father by his skill in acquiring property and his vigilance and resolution in keeping it, received the "home-farm," on condition of securing to his parents their "maintenance during natural life." Their maintenance they received; but not a groat could they command to promote at home or abroad the interests of religion. The church, diminished in numbers and embarrassed by a thousand adverse circumstances, was reduced to the greatest straits; this father could not help it. He could not give a Bible, or a New Testament, or a tract, to guide a poor inquiring sinner into the narrow way. No share could he have in the sacred enterprise of giving the "bread of life" to the dying nations—of placing the crown of all the earth upon the Savior's head. Thus, his estate, the object of all his anxieties and labors, never very useful to the church, is entirely lost to it. The old man lived to see most of his ill-taught children reduced to poverty by idleness and prodigality, and the rest sunk to the more abject and hopeless state of iron-hearted misers. He lived to see that he had "spent his strength for naught"—had wasted life in idle, fruitless labors. And when his neighbors laid him in the grave, no widow or orphan was heard to say, "My father, my father!"—no "devout men made lamentation over him." As none were the better for his life, none were bereaved by his death. But the man now confined "in the dark and narrow house," who had toiled to provide an inheritance for his children, was denied

even the cheap privilege of lying neglected in the grave —of sleeping, undisturbed, the "sleep of death." His children gathered around his new-made grave and contended for their several shares in his estate, with a strife so hot and bitter as almost to wake the dead!

I clearly saw, in reviewing the state of the church, that not the deep poverty, but the *worldly spirit* of its members, prevented them from sustaining and cheering the weather-beaten, toil-worn missionary in his self-denying work—from multiplying indefinitely, among the pagans, the means of religious instruction and eternal salvation. *This*, I said to myself, is the cancer on the heart of the church, which is wasting its life-blood and eating up its fibres. Men who confess that their lives were bought with the redeeming agonies of the SON of GOD, instead of devoting those dearly purchased lives to his service, spend their days and nights in heaping up dust—in raking together straws of the dunghill. They can inquire about the markets and study the interest table, and with tearful anxiety divide "their living" among their children, while the groans of a dying world are urged in vain upon their ears! Who would not weep over human souls left to perish, while the church, which is commanded by the GOD of mercy to care for their salvation, is engrossed with worldly calculations and is occupied with worldly labors?

Thanks be to GOD, a few—the Lord increase their number an hundred fold!—a few have begun to taste the luxury of "doing good." A few individuals, it is my happiness to know, whose "chief end" in "doing business"—in accumulating property—is to scatter around them the choicest blessings of all-gracious Heaven. If they practice wakeful industry and strict

economy, the motive which sustains and animates them amid their labors, is the strong desire of imparting the "bread of life" to their fellow men ready to famish. And amidst the smiles of prosperity this is their highest joy, that they are enabled to unite in those labors of love, which, under GOD, shall save a sinking world. Forbid these men to toil for any higher object than to secure the trappings of wealth or lay up an inheritance for their children, and you break their hearts. The blessing of the SON of GOD be on you, merciful men! Your deeds of charity shall increase your joys an hundred fold in the present life, and tell to your account in heaven!

Would you hear the story of a plain man of this stamp? All along, his reputation for Christian piety had been good and fair; all along, he had given what he could *conveniently* spare, to promote the interests of Zion. It was a pleasant morning in the month of May, when his wife and children were gathered around him to hear him read a chapter in the Bible. It was the 28th of Matthew. When he had read the chapter, the sacred volume still lying on his knee, his family saw in his countenance the workings of a soul waked up to some new and most interesting object. At length the husband and the father—the priest of the domestic circle—spoke out the feelings of his heart, the new emotions which were agitating his bosom, the steadfast resolutions with which his soul was struggling. I am, he said, no preacher; I claim no skill in sacred criticism; yet I plainly see that this last injunction of the Savior extends its obligations to me. *I* am bound to do what I can to bring all nations acquainted with the Gospel—to extend to the going down of the sun, the limits of the church. Hitherto I have neither understood nor done my duty. Henceforth,

the great object for which I will exert my powers and expend my strength, shall be—bear witness, ye who hear me speak—the extension and upbuilding of my Savior's kingdom. Know, my sons and daughters, that henceforth, when ye see your father labor and deny himself, it is not that he may add field to field—that he may augment an estate to afford you the means of sensual gratification when he is dead, to be a bait to lure your souls into a fatal snare. The improvement of your minds, the cultivation of your hearts, are things he may not neglect. He is bound to train you up for extensive usefulness in this world and for happiness in heaven—to exert your own powers, to act well your part, on the stage of life. Beyond this my obligations do not extend—beyond this I can not go. Henceforth my time, my influence, my substance, are devoted to the cause of Christ—to the interests of the church. This declaration made, he cast himself down at the mercy seat, and with his household sought in prayer the universal diffusion of Christian light. And when the petition, "Thy kingdom come, thy will be done on earth, as it is done in heaven," fell from his lips, they fell as words of weighty import. There was a simplicity, a fervency, an energy in his supplications, which could not fail to give them power with God. As he went forth to his accustomed labors, he thought his fields were clothed with a richer green than he had witnessed before—that never before had they sent forth so sweet a fragrance. When he wiped the sweat from his smooth and even brow, he felt it to be a privilege to toil for Jesus Christ. And when he filled his bosom with the golden sheaves, his harvest joys were unspeakable. Now he exulted in the smiles of a gracious Providence, because he had learned to make those smiles

subservient to the glory of his Master, to the upbuilding of the church, to the advancement of his own eternal interests. No longer did he make his benefactions a mere matter of custom or convenience. *He acted on principle.* His exertions were the result of deliberate design—of a well arranged system. To do good was his leading object to which other things were made subservient. And with him, it was as much a matter of calculation and provision, how much he should attempt to do for the Savior's cause, as how much he should expend to support his family. *This man held on his way.* The pages of his history were one continued illustration of the Savior's memorable words, "It is more blessed to give than to receive." When he died, it was an easy thing to settle his estate. It had been sent on to heaven and transmuted to eternal gold!

O, my brethren, what if every man of us had, during the past year, been actuated by the spirit and governed by the principles I have just attempted to describe! What sort of story would our treasurer's report have told us to-day! God forbid that I should overlook the sums which have flown into our missionary fund! May the Savior's smiles rest upon every man, who from love to him, hath given a single cent to send the Gospel to the heathen! But had half the members of our several associations devoted themselves entirely to Jesus Christ, and in their several ways, kept their eyes and their hearts fastened on the promotion of his sacred cause, instead of *eight hundred dollars*, acknowledged in the report just read, as received into the treasury of this Society, there had been *three thousand!* Savior of men! when shall the people thou hast bought with thy blood, do "what they can" to extend thy kingdom!

A FRAGMENT.*

——"There I have it," exclaimed Francis, as he shut the book. "Mr. Hume is right. I bless my stars that I have at length found substantial ground to rest upon. I will go and tell my anxious mother, who is always teazing me with religious exhortations, that my mind is settled and at rest. I have learned to acquiesce in 'a deliberate doubt,' whether the pretended, imposing realities of religion, are aught but idle dreams." The case was this: Francis H. was about to set out to visit a foreign country, to receive a large legacy which had been left him by a deceased uncle. His pious mother was deeply anxious to see him place himself, as a humble disciple, beneath the protection of the Son of God. To shield himself from the shafts of truth, he had raked together all the cavils and objections within his reach, with which his infidel acquaintance had assailed the Gospel. Still he was ill at rest. His mother's tears and prayers and tender importunity spoiled his peace. At length he fell upon the Essay of Hume, "on the Natural History of Religion." The concluding paragraph it was, which drew from him the triumphant exclamation, that he had at length found ground to rest upon. Thus it runs: "The whole is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment, appear the only result of our most accurate

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scrutiny concerning this subject. But such is the frailty of human reason, and such the irresistible contagion of opinion, that even this deliberate doubt could scarcely be upheld, did we not enlarge our views, and, opposing one system of superstition to another, set them a quarrelling, while we ourselves, during their fury and contention, happily make our escape into the calm, though obscure regions of philosophy." This paragraph, he read over thrice to his younger brother Robert, who was to be his companion on his expected tour. There, Robert, he added with much warmth, could we fasten a strong hand on *that deliberate doubt*, we should no more be pestered with religious fears and tormenting apprehension. Know me, from this hour forward, a cordial disciple of the immortal Hume!

Robert did not hastily embrace his brother's philosophy. He thought he would at least mark its practical effects, before he exchanged the New Testament for Hume's Essays.

At length the brothers set out for the port, whence they were to sail. As they wished to visit a friend, and view some natural curiosities, at a distance from the public road, they chose to go on foot. His "letters of introduction," the papers by which he was to lay his hand upon the expected legacy, and his money, Francis had deposited in a strong trunk, which was to be conveyed to the port whither he was going, by the mail-stage. At the appointed time, the brothers repaired to the public house, where the trunk was to have been left, to remove it to the packet. Just as he opened the door, Francis heard a man demand of his companion, To whom did that trunk belong, which was taken from the stage, broken open and rifled of its contents?—His name I do

not know, was the reply. He was a young man, not within the coach, who is on the eve of visiting a foreign shore. Finding on inquiry, that his trunk had not arrived, Francis shook with fear that it had been seized by some desperate hand and robbed of its contents. Robert marked his pale countenance, shivering nerves, agitated frame, and kindly said, Dear brother, peradventure the stolen trunk was not *your* property.—*That peradventure*, exclaimed Francis, full of anguish, cuts and wounds me. —Indeed! returned Robert, I thought that *doubt, deliberate doubt*, was a soft pillow, on which one might rest his head. I see you now involved in "uncertainty and suspense of judgment;" I see you traversing "the obscure regions of philosophy;"—but where is your boasted "CALMNESS?"

Francis' trunk, however, arrived; and the two brothers found themselves far onward in their voyage towards the foreign shore whither they were bound.—It was near the setting of the sun, thick clouds and a drizzly rain darkening the atmosphere, and a strong wind bearing the vessel onward, when the captain, wild with fear, suddenly exclaimed, "We are in danger of hidden rocks." It was the opinion of the mate, that "that tremendous shelf," of which he had often heard his father, an old sailor, speak with horror, lay in a different point; while a third man—a heedless, ignorant, and spiteful fellow—muttered with a sneer, that he did not believe any such rock was lodged on that coast. It was only a year ago, returned the captain, that my only brother was wrecked upon it. My heart bleeds when I remember, that he and all his hands, the cabin-boy excepted, who was cast up by a friendly wave upon the shore, found a watery grave. And upon my soul, I do believe we are every

moment in frightful danger of following him!—And now, again, Francis was in deep trouble. He trembled like a leaf shaken by the breeze. It was in vain that Robert reminded him of the sneering incredulity of one seaman, and the opinion of another, that the shelf lay in some other quarter. It was in vain that he reminded him, that peradventure they might escape.—*Peradventure* too, he quickly replied, we fall upon the rock, and go down to the grave.—Alas, my brother, added Robert, why do you not rest upon deliberate doubt? You may now oppose one man's opinion to another, and so set them a quarreling, while you escape into the CALM, though, it must be confessed, obscure regions of philosophy!*

Our brothers, however, escaped the dangers of the deep. But soon after they came upon the shore, Francis fell sick. As his disorder was severe, he called in a number of physicians to counsel and assist him. They were, however, by no means agreed respecting the nature, remedy, or tendency of his disease. One, after examining the case, shook his head, and pronounced it hopeless. Another thought the disorder *dangerous*, but remediable. A third shrugged up his shoulders, and said he did not for his part think the case difficult; he was sure it would yield to wise prescriptions. But what wise prescriptions were, no two of them could agree in determining. What one directed as a remedy, another denounced as fatal poison.—While all this was going on, Robert, seated by his brother's bed, kept his eye upon him. Upon his countenance he saw the strongest indications of inward anguish. When opportunity pre-

* Hume's Essays, vol. ii. pp. 470, 471.

sented, a strong tide of emotion burst forth from Francis' agitated bosom. Alas, he exclaimed, my life is suspended on uncertainty—hangs upon doubt! This conflict of opinions among my medical advisers has slain my peace —has filled me with distress inexpressibly keen—with apprehensions most tormenting!

Robert retired to his own chamber. Backward and forward he paced the room. At length he said to himself: Enough in my poor brother I have seen of the practical effects of skeptical philosophy. Where the interests of immortality are at stake, he proudly talks of finding peace in uncertainty, in suspense of judgment, in deliberate doubt. To doubt whether the spirit in his bosom is deathless or mortal; to doubt whether he shall die like a brute, or inherit an eternity of joy or woe, he calls traversing "the calm regions of philosophy!" Tremendous folly! Why, he could not rest in a doubt, when a handful of silver dust was at stake; much less, when he feared shipwreck and the fatal issue of a strange disease. If this is wisdom, may I be a fool! It is a wisdom, suited, not to the constitution of human nature —Francis' experience is proof of that—only to the stupidity of brutes. There must be *truth*. This must be supported by its own proper evidence. That evidence may be found, weighed, felt. *Never will I rest again, till I know the truth—till the truth hath made me* FREE!

HUME AND THE PURITANS.

"What sort of men, dear father, were Cato, Brutus, and Cassius, in their private conduct," demanded James Alison, after having read the following paragraph in Hume's England: "Some persons, partial to the patriots of this age, have ventured to put them in the balances with the most illustrious characters of antiquity; and mentioned the names of Pym, Hampden, Vane, as a just parallel to those of Cato, Brutus, Cassius. Profound capacity, indeed, undaunted courage, extensive enterprise; in these particulars, perhaps, the Romans do not far surpass the English worthies: but what a difference, when the discourse, conduct, conversation, and private as well as public behavior of both are inspected! Compare only one circumstance, and consider its consequences. The leisure of those noble ancients was totally employed in the study of Grecian eloquence and philosophy—in the cultivation of polite letters and civilized society: the whole discourse and language of the moderns were polluted with mysterious jargon, and full of the lowest and most vulgar hypocrisy."——"Tell me, dear father, what was the private history of these *illustrious Romans*."

Father. Devoted to Grecian eloquence and philosophy they might have been. But, my dear son, the philosophy of the ancients was a proud name, to cover and dignify the most deplorable and fatal ignorance. It left the most important interests of man as a moral agent, and his most obvious relations and duties, wholly in the dark. It did not arrive at the "first principles" of moral truth.

As to his private life, Cato, as Plutarch informs us, used to spend his nights in revelry and drunkenness; that upon the death of his brother he displayed the utmost weakness and extravagance of conduct; that he surrounded himself with slaves; *that he gave away his wife to a wealthy friend,* and when she was left a widow, again *took her, with the estate of his friend, to his bosom*; and when his affairs became embarrassed, like a proud and desperate wretch, as he was, *he stabbed himself!* Brutus and Cassius both stained their hands, first with Cæsar's blood, and then with their own.

The English worthies, while they are coldly admitted to have as much capacity, courage, and enterprize, as the Roman, are charged with polluting their language with jargon—with filling their discourse with low and vulgar hypocrisy. The private character of these men, you may understand from Hume himself, if you learn in what sense he employed his terms. "Mysterious jargon" means the *Christian religion,* and "vulgar hypocrisy," a *cordial and consistent profession* of the Christian faith. The most devoted Christian was, in Mr. Hume's mouth, the *lowest hypocrite.*

James. But why should Mr. Hume, professing to be a sober historian, presume to use words in this sense?

Father. Because he was a deceitful, deadly foe to the religion of Christ. Like the midnight assassin, he goes about with a dagger concealed beneath his robes; and like him, comes unawares upon his unsuspecting victim, and stabs him to the heart. He has poisoned the pages of history with the most loathsome infidelity. Beware of him. He is not to be trusted. Correct the views of "men and things," which he gives, by a reference to better writers—to historians who would not sacrifice, as he has done, truth to prejudice.

A FRAGMENT.

——It will, I am aware, be regarded by many as utterly impracticable for any man, engaged in the duties of an active profession, to expend his time and lay out his strength according to any well-arranged system of exertion. He will be continually exposed to *interruptions* in his prescribed course. The hour which he had devoted to some specific employment, may be stolen away by the man of business, by a neighboring idler, by an occasional visitor. Such interruptions, it can not be denied, are unavoidable. But they can not reduce the *decided* man—the man, who, intent upon his *object*, burns to lay his hand upon it—to despair. He will calculate upon interruptions, and make provision against their distracting influence. Against *needless* interruption, "he will set his face as flint." Something there will be in his movements—in the expression of his countenance —in the cold brevity of his replies to idle questions, which will teach the man of leisure, who visits him to be amused, that "he has mistaken the house"—that he must go farther to find a companion who will cheer him with a cordial welcome. There is a class of men who seem to cry aloud for help in the sublime enterprise of wasting time. Woe to the unhappy mortal who lends them the assistance they demand. Their interruptions— shall I say *irruptions*—will be most vexatious and injurious. Whoever would not be annoyed by the hum of insects, must learn to brush them off.

THE FISHERMEN OF GALILEE.*

In the last number of the "National Preacher," in a sermon designed to show, that "it is the purpose of God, in the dispensations of his grace, to stain the pride of all human glory," we have the following statement—(see vol. ii. p. 133)—divine grace "has assigned to obscure fishermen and carpenters the privilege of leading

on to glorious war,
The sacramental host of God's elect."

I believe it is not very uncommon for religious teachers to make similar statements. But are they not adapted to make a wrong impression on the minds of those who read and hear them? Is it true, according to the common apprehension—an apprehension which probably owes its currency and prevalence to statements like that just now quoted—that the business of a carpenter or fisherman indicated, among the Jews, lowness of rank and obscurity of station? Jahn, the great archæologist, teaches us, (Lat. ed. pp. 132, 133,) that the Talmudists required parents to instruct their sons in some art or business; and that in the Talmud many learned Jews who pursued some art or business are named (plures eruditi quoque Judæi memorantur, qui artem aut negotium quodpiam tractabant.) Kuinoel, in his commentaries on the Acts of the Apostles, quotes from a Talmudical writing, the

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following statement: "almost every wise man pursued some business, (artem aliquam fecerunt,) lest he should need the assistance of others."

Jahn terms "Alexander the *coppersmith*," mentioned 2 Tim. iv. 14—his reasons I have not yet ascertained—eruditus Judæus, a *learned Jew*. He must have exerted an extensive influence, or he could not have been *the powerful* adversary described by the Apostle.—Paul and Aquila were tent-makers, (surely they might as well have been *carpenters*,) of whom the first was "brought up in Jerusalem at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers," and the last, as Kuinoel suggests, was an opulent and respectable man, as is evident from his opening his house, both at Rome and Ephesus, for Christian worship. (See Kuinoel on Acts, p. 604.)

I know not what evidence we have that the business of a fisherman among the Jews was a low employment. Jahn says, the Jews, as well as all Orientalists, were very fond of fish—esteeming them delicate food; and took no little pains to obtain them. (Lat. ed., p. 128.) Had the fisherman's been a mean employment, would the Savior have used it to describe the apostolic office? Matt. iv. 19.—It is not true, that all the apostles—it is not certain that any of them, were "obscure" men. We have strong evidence that *John* was very far from being so. That he had wealth, we may infer from the condition of his father, who had "hired servants," and from the office which the Savior assigned him, of "ministering" to the temporal necessities of his own mother. *He was known and respected, moreover, by the high priest.* John xviii. 15. I need not say a word to illustrate the character "and standing" of Paul. I am ignorant

of any proof that any of the apostles were obscure and mean men.

We are sometimes told that they were *illiterate*. Who says so? Does this appear from their sermons and letters?—But they were generally Galilean; and were distinguished for their *provincial dialect*. Their extensive intercourse with other nations furnished them with many terms, it is true, which were not current among their brethren of Judea; they might have been less deeply versed in rabbinical refinements, than the men of Jerusalem. But it is very probable, that they far surpassed the latter in good sense, shrewdness, sagacity, ingenuousness, and enterprise. It is much more probable, that for these qualities they were elevated to the apostolic office, than on account of any alledged meanness of employment and obscurity of station.

But does not the Apostle Paul teach us, "that God hath chosen the foolish things of the world, to confound the wise?" Yes; and in the same spirit and sense, he terms the preaching of the Gospel, "foolishness." But this is not the Apostle's own view of the subject, in the one case or in the other.

If the Apostles were intelligent and respectable men, distinguished for their good sense, sagacity, ingenuousness enterprise, and knowledge of the world—"of men and things;"—engaged, moreover, in honorable and profitable employments;—what is it better than an undeserved, unfounded reproach, to style them "obscure fishermen and carpenters?" Is this agreeable to truth? Is it honorable to the Gospel?

LETTER ON AGENCIES.*

My dear Christian Friend:

With the subject of your letter, I am not a little interested. It is true, as you say, that the number of benevolent societies is greatly multiplied, and that the disciples of the Savior, especially if they be esteemed wealthy and liberal, are frequently solicited to lend their assistance in promoting, in many different forms, the cause of human happiness. It is true, also, I suppose, that these solicitations are sometimes made by injudicious agents, who, it may be, are sometimes obstinate and sometimes importunate. But, my dear friend, I trust you are never so pestered with their importunity or obtrusiveness, as to wish for the return of the leaden age, when little or nothing was attempted for the extension of the Messiah's kingdom. No: you daily bless God, that the church is partially aroused from its slumbers—is beginning in so many ways to exert herself for the good of mankind. Think of this, I pray you, whenever you are invited, either publicly or privately, to do something to bless mankind. When we are tempted to find fault with an agent, because he selects an unhappy time, or employs bad arguments, to bring us to promote the design he sets before us, it might be well to remember how difficult, how trying, and perhaps, how responsible, is the office to which he is devoted.

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You say you was well nigh vexed the other day, with a gentleman who urged the claims of his object upon you, when he must have seen that you were deeply engaged in business. Such things, I admit, may be trying to your feelings. But let me affectionately suggest, that had you been an agent at some former period of your life, you might have found it in your heart to excuse him.—When he was requested to undertake the agency which brought him to your door, he consented with much reluctance. He felt that he was invited to an ungrateful and difficult task. But the goodness of the object, the importunity of friends, and the love of Christ, constrained him to give up his objections, and undertake the labor of faith in which you saw him engaged. He had traveled more than a hundred miles to reach your door; his time was precious; he was not acquainted with the seasons when you are at leisure, and felt it necessary to see you *when he could.* I hope, my dear friend, you did not turn away from him with a sour look and a short answer.

"But he was importunate. He was not satisfied with the first expression of your will respecting his object. He would not be denied."—Perhaps he carried the matter too far. He may have been injudicious. The difficulty and importance of his office, should, however, procure for him an easy pardon. He deeply felt the *value* of his object, and was anxious to present it to your mind in the same light in which it affected his. He had *calculated* on your assistance, and knew not how to be disappointed. He had often succeeded with different persons by *importunity*, who would have done nothing for him, had he not *pressed* the subject. How could he

know that you, my good friend, did not belong to the same class of persons?

You ask whether you are bound to give to every object which solicits your benefactions. You must judge on this point for yourself. I hope you will feel yourself bound to treat "every agent" who visits you on a good errand, with candor and kindness—that you will not send him away depressed, grieved, or indignant, with your coldness, or impatience of interruption. You can bestow an encouraging smile, where you may not think it best to give your money. This is a point of great importance, which deserves more thought and attention than seems to have been bestowed upon it. Let me state a case. At the meeting of —— ——, I was glad to hear that you contributed a large amount to promote the cause of ———. I mentioned your name, with your benefaction, at the next monthly concert for prayer, to animate my brethren to imitate your example. Now suppose an individual among them should undertake an agency in behalf of ———, a truly Christian object, however little understood or aided by the Christian public. This man recollects with what admiration I made mention of your name, as a man "full of good deeds," devoted to the interests of benevolence. He visits you. He comes, an obscure stranger, into your store—presents his commission—pleads for his object. You coldly reply, that you are engaged in business, have no time to hear him—and turn away. This man returns to his own sphere of activity and influence, with a deep impression on his mind, that your character for doing good is assumed —that you are a creature of circumstances, and require a high pressure to constrain you to do any thing for God.

What you have already done, he puts to the account of *ostentatious* zeal. You were excited by the inspiring glare of a thousand eyes which were fixed upon you. —And now, my friend, what has become of the influence of your example? Where is the shining of your light? Half the good which your liberality might have done, is prevented by your apathy on what you deemed trivial and unimportant occasions. I own, I have obtained a deeper insight into the true character of certain persons, through obscure, yet sagacious agents, than through the medium of all their loud pretensions on public anniversaries. "Charity," whether it gives its goods to feed the poor, or not, "*suffereth long, and is kind.*"

Yours, with high esteem.

LEAVES OF A MINISTER'S JOURNAL.*

——Since I have been a minister of the Gospel, I have been enabled to understand more distinctly and fully than formerly, what the apostle Paul meant by the statement, "*We are fools for Christ's sake.*" I once made a slight mistake in describing a tool which I supposed might be requisite for a mechanical operation, when a joiner quoted from the lips of a neighboring lawyer, the following sage observation: "Ministers have all kinds of sense except *common sense.*" And quite sure I am, that the instructions which I give my people on many important points, lose much of their natural weight and influence, through the apprehension generally cherished, that as a minister, I do not, and what is more, *can not, understand such matters.* If I urge a farmer to "redeem the time," to give his business such a form, and pursue it in such a method, as to save a few hours every week, for engagements strictly and appropriately religious, he carelessly dismisses all thought on the subject by saying: Ah, you are not a farmer! If I entreat my hearers to consecrate themselves to God—to inscribe "Holiness to the Lord" on all their possessions —in every enterprise and employment, to aim, as their "chief end," to glorify his name and promote his cause—one and another are ready to say in reply: That course may answer for a *minister!* When I ask my people to

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contribute liberally "of the substance" which a gracious God has given them, for religious purposes, and assure them, that in so doing, they will be promoting their own true interests, my exhortation is met with the sentiment in many a bosom: Just so much do you know about the matter! What do you know of the value of money, and the various means which must be employed to obtain it?

It is interesting to mark some of the causes to which the apprehension, that ministers are incompetent to form a judgment and to give advice respecting the transactions of this life, may be owing.

1. Their refusal to adopt maxims of worldly policy, is "proof positive" in the mind of many, that they lack common sense. O, says one, that our minister was better acquainted with human nature! He would not, then, inculcate truths which he might know would give offense to Judge K. and Col. B.—two as respectable and "influential" members as "the society contains."

2. Their readiness to yield their rights in pecuniary matters. "I take twenty-five cents a bushel for my apples," said farmer R., "when I get the money; but in *common kind of pay*, two shillings. I guess you must allow me two shillings on my minister's tax for those I brought you the other day."—"What did you get for the pork you carried to parson M. yesterday, neighbor F.?" "Six dollars a hundred." "How! that is a dollar, or a dollar and a half, above the market price." "I dont care; it is as good at that rate, as his preaching; and he dare not dispute my price."——True, he did not dispute the price; but he knew the wretch was wronging him, and chose rather to yield his right, than to seem anxious about pecuniary matters.

3. *Their poverty.*

But I would gladly inquire of some of our "worldly wise men:" How happens it, that a class of men, taken from every various station and employment, with minds of very different orders, and subject to every variety of discipline, should all at once lose their "common sense," by becoming the ministers of the omniscient God? Some of them had been very successfully engaged in worldly business, and others, when driven by ill health to abandon the ministry, have found no uncommon difficulty in rising to high stations of affluence and honor. Let any one study the history of the Puritans, especially the Puritans of New England. Were their ministers, whose influence upon the community around them was very powerful, injudicious counselors, even in worldly matters? Look at Dr. Witherspoon in the Continental Congress. A wiser and more useful statesman, that venerable body did not contain. Even with regard to the best method of supporting the army, he proved himself the wisest man who ventured to offer advice. Ministers of the present day know, as well as others, the value of money—understand as well the best method of "transacting business." Let me, however, be content, if it must be so, to be esteemed a fool for Christ's sake. Wisdom will one day be justified of all her children.

EASTERN CUSTOMS.*

LUKE ii. 7.—"*And laid him in a manger, because there was no room for them in the inn.*"

Almost every body is familiar with the cradle hymn of Watts, in which there is a marked and obvious allusion to this text:

> "Lo he slumbers in a manger,
> Where the horned oxen fed."

Many young minds, I apprehend, are led into error by this couplet. The impression it made upon my own, I shall not soon forget. I seemed to see the holy family leaving the house on account of the crowd which filled it, and retiring to the stable where the infant Savior was laid in a manger. Among us, such a view would be not a little unnatural and revolting. But it should be remembered, that the mode of building in the East is exceedingly different from our own. There, the place for beasts of burden, as well as sheep, to rest and feed, was immediately connected, as a sort of porch, with the house. This place was inclosed with a railing or fence, and was entered by a door, the care of which was committed to "the porter." See John x. 1—4. Within this enclosure, humble rooms, it seems, were sometimes prepared, by means of cheap partitions. Now, the word translated *manger* in the text just quoted, Luke employed to describe *this enclosure*, in a room of which,

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it is extremely probable, the young Messiah was laid. *Henry Martyn* thus describes the manner in which he passed a number of hours in a Persian village. (See Memoirs, Hartford ed., p. 347.) "I was deposited, at last, with —— Khan, who was seated in a place with three walls. Not at all disposed to pass the day in company, as well as exposed, I claimed another room; on which I was shown to the stable, where there was a little place partitioned off, but so as to admit a view of the horses." In reading the New Testament, we need to remember, that the scenes described by the Evangelists are laid in the East. This recollection will make a thousand things, otherwise strange, perfectly *natural*.

THE TASTE OF THE TIMES.*

"Any thing," said a friend of mine, who sometimes sells books, "any thing but *Sermons*. They will not sell. I have taken pains to get some of the best stamp; and with much ado, I may contrive perhaps to *give* them away." Such, in some parts of the country, it seems, is the general taste. Men, women, and children, bless themselves for their discernment in seeing that a novel may be a very fine book, but a Sermon *must* be a very dull thing. Who ever reads a Sermon? One may now and then sacrifice a nine-pence to the vanity of a preacher who wishes to appear in print; but who thinks of *reading* what he has bought in this way? But what ails this species of writing, that it is so generally esteemed unworthy of attention? It is no uncommon thing to find in a Sermon a train of the richest and most valuable thought, conducted with a vigorous, polished, discriminative hand. What often makes Sermons such dull and forbidding things to the majority of readers, is, I fear, the short passage from an old Book, which is prefixed to them. Many persons are persuaded that nothing *new* can be said about the Bible; they can not keep themselves awake beneath the pulpit, where they commonly "attend meeting;" and they fear they should either fall asleep or get uneasy, if they were to undertake *to read*

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a Sermon. But men who talk in this way, seem not to be aware, that, saying nothing of the state of their *hearts*, they manifest a very *bad taste*. For, passing by other ages, where can better compositions, in a literary point of view, be found, than may easily be had in many of the Sermons which our own times are producing? What a rich variety of thought and style do they not present! Would you see a flow of manly, unrestrained, and simple eloquence, move on in a deep and rapid current, now calmly reflecting the face of heaven, and now broken in a thundering cataract? Or, would you have the page you read, arrayed with all the stateliness and pomp of awful majesty—a majesty, which never speaks but in measured terms, nicely balanced in their construction and harmonious in their arrangement? Or, are you fond of sparkling thoughts, lively images, splendid illustrations? Or, do you like to see good sense and ardent piety, expressed with all the easy gracefulness, the charming artlessness, the sweet simplicity, of which our good mother tongue is capable? You need not run mad after the light literature which is now-a-days afloat in the form of novels, "keep-sakes," ladies' magazines. You may have what you want, if you want what you ought, among the Sermons, yes, among the *Sermons*, which my friend, spoken of above, finds it so hard to sell. Who, especially what American, has not heard of *Pitt?* He made the world ring with the praises of his eloquence—an eloquence full of point, and pith, and power. But it ought to be known, that BARROW'S SERMONS was Pitt's favorite book, which he read, till he nearly learned it by heart. *Dryden* too, the rapid, copious, vehement, and powerful Dryden; and

Addison, whose thoughts flowed from his pen with such precision, clearness, and accuracy, and yet with such ease, simplicity and grace;—who led these men to the "wells of English undefiled?" It was TILLOTSON, in whose immortal Sermons, they found a model, on which they formed, fashioned, and refined their taste. These are facts, which I hope my friend, the bookseller, will not forget to tell the next man who turns up his nose at *a Sermon*, "*as a dull thing of course.*"

ON USING SAXON ENGLISH IN GIVING PUBLIC RELIGIOUS INSTRUCTION.*

It is well known, that in conquering the Britons, the Saxons took possession of their country. The original inhabitants melted away before their cruelty and rapacity, like the dew before the sun. Except in Wales and Cornwall, where the Britons found a refuge, every thing became Saxon. The British tongue of course gave way to the Saxon. When William the Norman became master of the Saxons, a change to some extent was wrought in their language. He is said, in the haughtiness of his iron heart, to have tried to "blot out" the Saxon tongue "from under heaven." This, however, was no easy task. It was no hard matter to make the Court and the Bench speak French; for he had filled the one and the other with Normans. For the same reason, those who moved in the higher circles of society, might use the tongue in which William thundered forth his decrees against the Saxons. But the great body of the people were not likely to be charmed with the music of a language of which every word they heard reminded them of the low estate to which they had been thrust down—a language in which they were shamefully deceived and cruelly scorned. They continued to curse their Norman tyrants in Saxon. Many of the new names which were given to one thing and another, were

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connected with circumstances most mortifying and vexatious to a Saxon heart. "The creatures thou art driving homeward, Gurth," said Wamba the jester to the Saxon swineherd, "while they demand care and labor, are called hogs; but when they are served up at the table, they become *pork*"—a French word, which Gurth would not be likely to adopt while smarting under the hand of Norman rapacity. In process of time, it is true, a multitude of French terms came into common use; it is true, moreover, that to these, men of science and learning have added not a few words of Greek and Latin origin; yet the ground-work of the English language has always been, and still is, *Saxon*. Saxon words are most employed, and, of course, best understood, by the great mass of the common people. *This is a very good and plain reason why Saxon English should predominate in the language of public instruction.*

I use the word *predominate*. I am not for excluding Norman and Latin English. From the riches of our good tongue, I would not pilfer a groat. It abounds with other words, as intelligible to the unlearned as Saxon. I would have the religious teacher, whenever they suit his purpose, employ these without any scruple. It is, however, sound doctrine, that Saxon English should predominate in his discourse. This doctrine rests upon this plain and simple reason, *he will be better understood.*

If I am not mistaken, Saxon English admits, if it does not *require*, sentences of easier construction, than English in which words of foreign root prevail. When an English student first takes up a Latin book, the *shape of the sentences* gives him no small trouble. The words, he sees, are arranged in what appears to him a most unnatural order. In this arrangement, a clear and simple

expression of the sense, he thinks, is little consulted. He finds, every where, strange inversions, and odd, embarrassing dislocations, which no notions he has of syntax, can justify or explain. All this, he is told, is Latin idiom—a point in which that language is as manifestly, if not as widely set apart from the English, as in the terms which it employs. All this is agreeable to the experience of every tyro, when first put upon studying a Latin book. And all this is proof enough, that however far our mother tongue may fall short of the Latin in strength and harmony, it goes far before it in simplicity and intelligibleness. And all this, too, is proof enough, that if a public instructor would be readily and clearly understood by the bulk of his hearers, he must keep to English simplicity in the arrangement of his sentences. For though our language will not admit of words being scattered about in a sentence according to the artificial taste of a fastidious writer, yet hath it been forced to bear strange inversions; its goodly frame has often been sadly put out of joint. And this has been done a thousand times, to get the praise of classical elegance! Illustrations of this statement may be found almost any where in the writings of Samuel Johnson. "The observation of every day," said the Rambler, "will give new proofs with how much industry, subterfuges and evasions are sought, to decline the pressure of resistless arguments." If this sentence were read in a popular assembly, how few hearers would get the thought which it is intended to convey. Three nouns, immediately following each other, viz. *industry*, *subterfuges*, and *evasions*, many might think had one and the same relation to the rest of the sentence—a relation indicated by the word *with*; in other words, that they all were

governed by this preposition. This is Latin construction —a construction, which in that tongue would occasion no obscurity. For there, *industry* would appear as an *instrument*, and *subterfuges* and *evasions*, the objects sought; in other words, the latter terms would appear in the shape of the *nominative*, while the former would be in the ablative case. Again: a plain hearer would not easily determine, whether the *action* or the *agents*, just spoken of, are to "decline the pressure of resistless arguments;" in other words, whether the infinitive *decline* is governed, to speak technically, by the phrase "*are sought*," or by the words "*subterfuges* and *evasions*." This ambiguity, a Latin writer in his own tongue would have avoided, by placing the verb at the end of the sentence. Might not this thought be given with more ease and intelligibleness in such a sentence as the following: "An attentive observer may daily see, how diligently men seek out shifts and artifices, to avoid the force of unanswerable arguments."

In the arrangement of such sentences as the following, from the pen of *Robert Hall*, there is a want of genuine English simplicity. "But, unmoved amidst the uproar of elements, undisturbed by that voice which astonishes nature and appals the guilty, these men continued absorbed in their calculations." "The confidence which ill becomes the innovators of yesterday, however able, may be pardoned in the defenders, however weak, of a system which has stood the test and sustained the virtue of a thousand years." These sentences I do not bring forward, as being striking instances of Latin idiom. They furnish ground, however, for pointing out the difference in perspicuity between Latin and English sentences, when they are formed on the same model. In Latin, the

participles *unmoved, undismayed, absorbed,* would take a form, which would constrain the reader to understand them in their own proper sense, and refer them to their own proper place. The two terms *continued* and *absorbed,* would have a very different shape—a difference which would much promote perspicuity. In the second sentence also, the adjectives *able* and *weak* would take a form which would prevent any reader or hearer from mistaking their syntax. *The effect which declension has upon Latin words, in making the syntax of sentences obvious, is not enough considered by many elegant English writers, who aim to construct their sentences upon what they esteem a classical model.* It is a poor bargain to barter away perspicuity of sense for harmony of sound. The man of business would be loth to exchange the light of the sun for the music of the spheres.

The labor of arranging words and phrases in a sentence, so as to make them nicely balance each other, tells very little to the advantage of the great body of the people who need religious instruction. It is a matter they do not, *can not* understand. It may gratify the taste of a few; but is not their taste artificial, and formed on bad models? *Nothing can be in better taste, so far as the form of sentences is concerned, than the manner in which shrewd children express their wishes.*

A writer is a loser in point of *strength,* if he adopts the artificial structure of sentences which I have been finding fault with. That form of speaking has most of strength in it, which brings out the thought or sentiment expressed, most clearly, fully, and nakedly. Whatever, then, obscures in any degree the meaning of a sentence, doth in the same degree diminish the strength of it.

And this is the very point, in which those writers who aim to be classically elegant in their style, are apt to be specially faulty.

In the choice of words, a public instructor should, in a special manner, draw largely upon the Saxon tongue. They are the words which common people are most apt to use, and which they best understand. Those words have always made the great body of their language. This statement, as a general truth, almost no one will call in question. I say, as a *general statement*, for I have already granted—a concession which I cheerfully repeat—that our language has many terms of other than Saxon root, which the unlearned freely use and fully understand. While the religious teacher uses these without hesitation or scruple, he will do well to search around him with a partial eye for Saxon roots, and to lay an eager hand upon all their substantial branches and wholesome fruits.

In the leading parts of a discourse, a public teacher should avoid such words as *enumerate*, *elucidate*, *recapitulate*. They are hard words, and common people will not understand them. If a minister speaks of setting down the heads of his discourse, he speaks plainly, and in such language as *Paley* would freely use. If he promises to *show* or *set forth* a thing, the children take his meaning; but not one in ten of the fathers and mothers know any thing about the word *evince*. If they are asked to *go over* a matter again, they see nothing dark in the request; but if you offer to *recapitulate*, they stare at you as a learned man, and wonder what mighty task you are going to accomplish. If you speak of *making* the truth *plain*, they know what to look for; but when you talk of *elucidating*, they look wondrously wise for fear their ignorance will be detected. You

may talk of *indicating* the course to be pursued in an argument; but they will need some Norman who has a firm hold of British soil, to *point out* your meaning. You may tell of *deducing consequences from premises by rigid and irresistible ratiocination*, and some simpleton may stand aghast at your college learning; but those who hunger and thirst for "the bread of life," will break their teeth upon the bones you are dealing out.

What would the people who fill our churches do with the following sentence from *Robert Hall?* "The fearful catastrophes, the strange vicissitudes, the sudden revolutions of fortune, which, thinly scattered heretofore over a long tract of ages, poets and historians have collected and exhibited, to the terror and commiseration of mankind, have crowded upon us with so strange rapidity, and thickened so fast, that they have become perfectly familiar, and almost numbered with ordinary events." Some wise one might tell them, that all this, and page after page just like it, is very elegant—that it sparkles with classical beauty; and they might believe it, if they chose. But what would *they know* of the matter?

Few sermons which the pulpit of the present age has sent forth, have been so much praised as Wayland's "on the dignity of the Missionary enterprise." Edition after edition has been demanded in this country; it has been reprinted in England; and all the world have agreed in admiring it, as a first rate production. As a piece of splendid declamation—I now speak only of the style in which it was written—it was well adapted to the taste of a polished, fastidious audience. The readers of the Rambler would deem no epithets excessively laudatory, which might be employed to extol its merits and magnify its excellence. But is there not reason to fear, that the influence of such discourses on the taste of young

preachers will be unhappy? Mr. Wayland's imitators will roar like the north wind; but will they not, like the north wind, *freeze* as they roar? I much doubt, whether the style of this discourse is *natural* to Mr. Wayland, or, indeed, to any Englishman.

The first paragraph is a pretty fair specimen of the whole discourse. It reads thus: "Philosophers have speculated much concerning a process of sensation, which has commonly been denominated the emotion of sublimity. Aware, that like any other simple feeling, it must be incapable of definition, they have seldom attempted to define it; but, content with remarking the occasions on which it is excited, have told us, that it arises in general from the contemplation of whatever is vast in nature, splendid in intellect, or lofty in morals. Or, to express the same idea in the language of a critic of antiquity, that alone is truly sublime, of which the conception is vast, the effect irresistible, and the remembrance scarcely, if ever, to be erased."—As the preacher is here speaking of a simple feeling, common on particular occasions to all his hearers, why should he not have set forth his thoughts in *language familiar* to them all? Will any body say that this could not be done? It is hard to believe, that the common people who speak our good English tongue, have no words to describe the leading parts of their own nature. If Mr. Wayland, with his great mind and fine taste, had been willing to speak as *Andrew Fuller* would have spoken, the critics might not have praised him so loudly, but the great body of his hearers would have gotten lasting good from his instructions. I do not pretend that I can do the thing as Mr. Wayland might have done it; but what single thought would have been lost, or lessened, or in any way hurt, if the passage just read had been written in this

manner: "Learned men have reasoned much about a kind of feeling, which has commonly been called the *emotion of sublimity*. They have seen that this emotion, being a simple feeling, could not be described; this, therefore, they have seldom tried to do. They have been content with pointing out on what occasions this feeling is awakened. Thus they have told us, that it arises in general from looking upon whatever is vast in nature, great in mind, or high in morals."

I remember to have heard it said, that Mr. Wayland's congregation in B., being generally plain people, were long in finding out that their minister was a great man. His name abroad, it was added, first gave him a name at home. This would not have been so, had he brought out the precious thoughts of which his great mind was full, in a plain and simple way. Common people are far enough from being unable to feel the force of rich thoughts on religious subjects, when such thoughts are given them in their own familiar language. They are as able to do this, as to feel the grandeur of Niagara Falls. I know that they sometimes talk of the greatness of the speaker who deals much in words six feet long, and in figures as brilliant as lightning. But this is greatness which they never *feel*. They might also withhold their admiration from the able preacher, who should speak in the artless manner of a child. No matter: thoughts and impressions they would get from his instructions, which would abide with them till the day of their death. As a general thing, however, common people are pretty shrewd and correct judges of the weight and worth of public instruction.

I should not have spoken thus freely of Mr. Wayland, had I not thought his *example*, in using what is called a

classical style, very dangerous to weaker preachers. Young ministers may find it catching. And O, when one of rather feeble character fairly gets upon his stilts, what *strides* will he not take! He will travel right onward over the head of poor, astonished nature. Mr. Wayland, I have heard speak with the greatest pleasure. He is a mighty man—a *giant*, who can move with all the dignity and grace of a *gentleman*. Would he but cultivate the graces of his mother tongue! Let him try the powers of Saxon English. No man has more genuine nature in him. No man might try with better chance of success, to go beyond *Andrew Fuller* in the very things for which Fuller, as a writer, was most distinguished.

To speak lightly of *Robert Hall* would be to wage war with the literary world. I am not going to gird on my armor for this purpose. But his is not a good style for the pulpit. I once lent a volume of his sermons to a very sensible man, who, when he brought back the book, freely said, "*He is too deep for me!*"

But I have been finding fault long enough. It is a far more pleasant task to bring forward from the best preachers a few short specimens of a good pulpit style. "There is," says *Tillotson*, "a kind of contagion in all examples. Men are very apt to do what they see others do, though it be very bad. Every day furnishes us with many and sad instances of the influence of bad examples; but there are peculiar charms in that which is good and excellent. A perfect pattern of goodness does strongly allure and invite to the imitation of it; and a great example of virtue, to a well-disposed mind, is a mighty temptation, and apt to inspirit us with good resolutions, to endeavor after that in ourselves, which we so much admire in others." A short passage taken from *Sherlock*, may be added. According to my notion of a good

English writer, *he is the most perfect model I ever yet have seen.* "No man was ever more willing to fulfil the will of God, than He (Jesus Christ) was. He came into the world to do the will of his Father, and was ready to finish the work set before him; but yet, in this last and sharp trial, he found how great the weakness of the flesh was, and how powerful impressions it had upon him. Nor did our Savior blame their sleep, otherwise than as unseasonable at that time, when the danger that attended them required them to be otherwise employed. There was a great storm, ready to break," &c. I am sorry that I can not quote (not having the book) a most interesting and impressive specimen from *Fuller's* sermon respecting the faith of the *Syro-Phenician woman.* A more *artless*, yet a more powerful passage, I have seldom read. Fuller is every where, in the best sense of the phrase, *a good writer. Paley's* pages abound with passages of the right stamp.

The time will come, I trust, when *Dr. Emmons* will not only be read, but read often and with deep interest. I am not going to say, that he is or is not, correct in every thing. Be this as it may, he had a noble pen, and is most worthy the eye and the heart of every theological student.

Justin Edwards, too! Who can read "The way to be saved," without blessing God for raising up for his church such an instructor? What he has to say, *he says*, without going "wool-gathering" all over England to find something to cover up his meaning. He does not put the "king's English" to the torture—does not tear its noble frame asunder, to give its limbs a new shape and action. He speaks right on; and angels, I doubt not, often join with men in the breathless silence with which he is listened to. These writers, and such as these,

make a very free use of what I call Saxon English. In the words they use, and in the shape which they give to their sentences, the language is Saxon. This is the thing which chiefly makes the difference between them and what are often called *classical writers*. This is the thing which chiefly makes their pages so plain and perspicuous. Every page they have written, is a testimony in praise of Saxon English.

It is no object of mine, to recommend to the public instructor, a careless, loose, vulgar style of writing. I should think myself wholly misunderstood and greatly wronged, to be looked upon as engaged in a task so loathsome. A loose and careless use of words, whether you consider the choice of them or the arrangement, is as great a fault as a writer, in point of style, can commit. How can there be perspicuity or strength, without precision? How can there be precision, without care and accuracy in employing words? It is the very end and object of this paper, to show the advantages of care and accuracy in the use of language. I would have public teachers lay out labor in making their thoughts and sentiments clear and strong. This is the reason why I recommend the free use of Saxon English. Read a page of Sherlock or of Paley. Every word is chosen with good taste; every sentence is skillfully constructed. Your loose writers are never perspicuous, unless by accident. They are always saying more or less or something else, than they intended. No man can write like Sherlook or Fuller, like Woods or Edwards, who does not keep a clear head; who does not weigh thoughts in an even balance; who is not used to seeing and describing the nicest shades and most delicate colorings of the various objects which have a place in his mind and heart.

AN ADDRESS ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.*

That the Monthly Concert for prayer may answer the sublime purpose for which it was instituted, it is of the first importance, that those who, in behalf of the assembly, address the Throne of Grace, should offer not only fervent but *appropriate* supplications. A neglect in this point must have a most unhappy bearing on the occasion. The hearts which should have been interested, will be left untouched; the benevolent feelings which should have been aroused, will be permitted to slumber in the bosom; and the blessing of Heaven, which might have been obtained, it may well be feared, will be withheld.

That the prayers on this occasion may be appropriate, two things are especially requisite. First, *They should be wholly occupied with the objects towards which the "Concert" looks—for which it is maintained.* I have heard—alas, too often!—prayers offered on this occasion, which had no special bearing on the object that had drawn the assembly together. From their tenor and spirit, no stranger could have inferred what that object might be. After a somewhat formal and lengthened address to the Majesty of Heaven, the sins of the party assembled, in the common language of confession, were acknowledged; the plan of redemption, as a ground of pardon and hope, was described; and the circumstances

* Published in the Home Missionary—1828.

"of the people in *that place*" were dwelt upon with great particularity and minuteness. The condition of the church—of the congregation—of the old, and the middle aged, and the young—the poor, the sick, and the bereaved, was carefully named; and petitions suited to each case respectively, were offered up to Heaven. At length, after every common topic of prayer was exhausted, a few brief, general petitions were made, glancing at the subjects adapted to the "Concert of Prayer." My heart has been chilled, my soul depressed, by listening to *such prayers on such an occasion.* To be appropriate, the suppliant at the "Monthly Concert" must enter immediately and warmly into the "things pertaining to the kingdom of God." He must for a few moments overlook "the church and people in that place"—the needy, diseased, and bereaved—his family and himself—and give up his thoughts and desires, his whole soul, to the universal extension of Christian light and hope. Let the various efforts which are made to extend salvation "from sea to sea, and from the river to the ends of the earth," now occupy his mind and engross his heart. Surely, here are objects of sufficient magnitude and interest to engage the affections, animate the feelings, "fill the mouth with arguments," during the brief hours devoted to the "Concert." Let these objects, then, on this occasion, and these alone, be embraced, set forth, dwelt upon with all the fervency, and warmth, and effect, they are fitted to impart.

In the second place, I remark, that the various objects towards which the "Monthly Concert" looks, *should be thrown into distinct classes, which should be divided among the prayers offered at any particular meeting.* By this means, these prayers may be reduced to such

limits, as to prevent weariness—may assume such a form as to avoid offensive repetition—may so far descend to particulars, as to awaken a lively interest and promote fervency of spirit. Weariness, arising from *long* prayers, may thus be prevented. Not a few persons seem to suppose that services of unusual length are admissible, if not requisite, for the "Concert of Prayer." They, therefore, introduce into their prayers a great variety of subjects, and dwell upon them with anxious minuteness and particularity. They thus leave little time for such reading and addresses as are requisite to give the meeting variety and life; and what is worse, they exhaust the spirits and the strength of those whose thoughts and desires it is their office to elevate to heaven. If the subjects of petition, moreover, are reduced to classes and divided among the prayers, a grateful variety may be secured. One person, with his eye open on the operations of Home Missionary Societies, may pray for the feeble and broken parishes and newly settled towns in our own country; another may seek the blessing of the Son of God in behalf of Education and Tract Societies; while a third may send up strong desires to heaven, that every station occupied by our Foreign Missionary Boards may be visited with the smiles of God. In this way, every different kind of benevolent exertion may find a place in the prayers of the pious, and yet no prayer be unduly lengthened or tediously minute.

Something of the particularity which may be secured by reducing the subjects of petition to classes, is requisite to awaken in any considerable degree the feelings of the heart—to raise the soul to that pitch of earnestness and fervency, which will give its desires power with God. The impression which any truth shall make on the mind,

depends in no slight degree upon the fullness and distinctness with which it may be set forth and apprehended. The general statement that twenty thousand men were slaughtered in the battle of Waterloo, is deeply affecting; but if I do not mistake in my views of human nature, a single instance may be selected from this general statement, which shall much more effectually move the soul. This man had left behind him in his own native Scotland a beloved wife, and a circle of dear young children. Near the setting of the sun, he found himself unhurt, amidst the deadly missiles which for many long hours had been discharged around him. And now his big heart throbs with hope, that he may go forth in safety from the fires that are blazing on every side, and press again to his bosom his beloved family. Occupied with such tender thoughts, and just as his commander had pronounced the animating words, "Advance upon your foes!" he receives a deadly wound. He staggers and falls to the earth. His companions in arms pass over him—trample on him. And now the thought of home—the home he will never see again—fills him with anguish; and now, tormented with corporeal pain, he bites the ground in agony; and now, imploring with his latest breath some friendly bayonet to ease his bursting heart, he dies!——To be deeply interested in its petitions—to be enabled to pour them forth at the Mercy Seat with earnestness and fervency—the mind must distinctly, clearly apprehend the subject of its prayers. Vague apprehensions and general views will never give birth to the "effectual prayer which availeth much." Let each suppliant, then, in the "Monthly Concert," select his objects—fix his eye fully upon them—set them forth in a clear and strong light—dwell upon them with particu-

larity of description; and he can hardly fail to be interesting and animated.

I am fully aware that this method of praying at the Monthly Concert, will demand a careful and extended acquaintance with the field of benevolent exertion. No man can pray with distinctness and particularity of request for an object which he has never examined. It is no slight advantage of the plan of conducting the exercises of the Concert, proposed in this paper, that it will constrain the church to read extensively and carefully the doings and prospects of the various benevolent institutions, which are the glory of the present age. The publications of our Missionary establishments, foreign and domestic; of the Bible, Tract, and Education Societies, must be sought and studied. The information thus obtained, will furnish materials and give life to prayer; the prayers thus offered, will excite a holy curiosity and inquisitiveness of mind, to lay hold of all the religious intelligence which may be brought within the reach.

A delightful vision filled my eye. It was the first Monday of the month. I saw an assembly collected in the place of prayer. The object of the meeting I heard announced. It was to spread out beneath the eye of the Son of God, the wants and woes of the world he had died to redeem, and to implore his blessing on all the means his people were employing to meet the one and remove the other. The assembly was bowed in prayer. The interests of Foreign Missions was the subject. In behalf of their directors, wisdom, fidelity, holy zeal, and a spirit of sacred enterprise, was sought; for missionaries, sound discretion, fervent piety, prompt resolution, and untiring perseverance, were requested; for Christian

converts in pagan lands, docility, self-denial, courage, were humbly asked; and it was requested, that all Christendom might arise from the slumber of ages, and "come up to the help of the Lord," in converting the world. I listened again, and heard an abstract of missionary intelligence given to the assembly in a very plain and animated style. Again, in the same manner, the cause of Home Missions was plead before the Mercy Seat; the interests and designs of Education Societies; and the condition, wants, prospects, of all the institutions to which Christian charity hath given birth. The propriety, intelligence, and fervency, which marked the different prayers, and the liberality of the contributions, which concluded the meeting, delightfully evinced the honesty and zeal of the worshiping assembly. I felt in my inmost soul, that "it was good to be there;" and as I reluctantly retired from the consecrated spot, I was constrained to exclaim: Let the Monthly Concert of Prayer be observed in this spirit—be conducted in this manner—from one limit of the Christian world to the other, and glad voices would soon be heard in heaven, shouting, "The kingdoms of the earth are become the kingdoms of our Lord, and he shall reign for ever!"

DOGMATISM OF BOASTED IGNORANCE.*

The letter remarked on in the following communication, was written by Judge Hopkinson, of Philadelphia, to his friend in England. The learned Judge inveighs earnestly against the study of theology, and the pursuit of religious truth. "I have seldom seen a man able to embark in such discussions and studies, without becoming an enthusiast or a bigot." Questions of this nature "have been undecided for thousands of years, and will forever remain so." "The precepts of a good and acceptable life are accessible to *all the human race*, as the air they breathe in common, the sun which shines on them all alike, and the food and water which refresh them. Has God given to *all men* whatever is necessary for the support and health of their perishable bodies, and withheld almost from *all*, that which is indispensable to their eternal welfare? This is the impious conceit of the few, who persuade themselves that they have the saving secret, the immortal panacea!"—"I have all my life avoided all knotty and disputed points in religion. I argue with nobody about the trinity or unity of the Godhead; the mysteries of free knowledge and free will; or the profound doctrine of the atonement by the death of Christ. I read nothing about them—I affirm or deny nothing—I know nothing. I profess not to understand them; and I know that much wiser and stronger men have come to no understanding about them, after centuries of learned and intolerant disputation, in which rivers of blood, as well as ink, have flowed in support of this savage and unchristian warfare." "I consider religion to have nothing to do with theologians and the questions of the schools." "Although I have been a constant and very general reader for more than forty years, I have never perused one page of any writer upon any controverted question of religion, not even a sermon."

And so, my friend, you have read Judge Hopkinson's letter with deep interest, and ask my opinion of its contents. I shall dispatch in few words what I may find to say in answer to your inquiries and suggestions.

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* Remarks on Judge Hopkinson's Letter, in a letter to —— —— Esq. attorney at law; published in the "Spirit of the Pilgrims"—1830.

You say you can not help wishing that Judge Hopkinson's views of thorough religious discussion—of a full and anxious examination of the doctrines of the Bible—may be shown to be sound and credible. You admire them for the sake of *their convenience*. For, if whatever is requisite to "a good and acceptable life" is as obvious "to all the human race as the sun which shines upon them," and may be secured with as little solicitude and effort as "the air they breathe in common," then what need of intense anxiety, fervent prayer, and exhausting study, to find and pursue the pathway to heaven? And what a delightful privilege to be assured, that we may move on "with the multitude" through this merry world, secure of eternal blessedness at last.—But is this privilege, which with such animation you call delightful, actually conferred upon us? This question, my dear friend, we should do well, first of all, with a candid mind and a serious spirit, to examine and to settle.

The only argument on which, so far as I can see, Judge H. relies for the support of his views, is derived from *analogy*. "Has God," he exclaims, "given to *all men* whatever is necessary for the support and health of their perishable bodies, and withheld almost from all, that which is indispensable for their eternal welfare?" The point, you will perceive at once, which this analogy is brought to illustrate and support, is, not whether what "is indispensable to their eternal welfare" is placed within the reach of mankind generally, *but whether this may be secured without anxiety and effort*. What this argument is worth, it requires no great depth of penetration or stretch of thought to determine. Is it to be

admitted, then, that men may make provision for "the support and health of their perishable bodies," without anxiety and effort? If they neglect to employ the appropriate means of supplying their present wants, is there no danger of distress to themselves and their families? And are men able to enrich themselves with intellectual acquisitions, with as little solicitude and effort as "they breathe the air" or catch the sunbeams? Let the neglected family and clients of poor Condy, whose waste of time and strength Judge H. so feelingly describes, answer these inquiries? This Mr. Condy, it seems, "was a man of distinguished learning in the profession of the law, and also of general knowledge and scholarship, with a most acute and penetrating mind. He would have been at the head of the bar, with wealth, reputation, and all the good he could have desired." Well, what hindered him from rising to such an eminence, and laying his hand on such substantial good? Why, the man neglected or abandoned his professional studies, his law books were laid aside, his clients unattended to. And what harm could come of that? Did not the sun continue to shine upon him? And "whatever was necessary for the support and health of his perishable body," according to our oracle, he was sure of receiving on the same terms with air and sunlight. So far, then, as the bodily wants of himself and family were concerned, might he not, with the utmost safety, give his days and nights to "Hebrew Bibles, Latin folios, and learned criticisms and commentaries?" But alas, our learned Judge spoils his own analogy—destroys his own argument. For Mr. Condy was "soon involved in the embarrassment of debt, and after a most miserable existence, died a few months since of

a broken and mortified spirit, leaving a wife and children destitute." And all this, merely for neglecting solicitude and effort to promote his temporal interests! And this, too, under the government of a God, who affords "all men whatever is necessary for the support and health of their perishable bodies," on the same conditions on which he imparts the vital air and the beams of the sun! The history of Mr. Condy sets in a glaring light the emptiness of Judge H.'s analogy. The argument stands thus: by giving over anxiety and effort in his professional pursuits, Mr. Condy lost his reputation and beggared his family;—the inference, therefore, is plain and irresistible, that anxiety and effort can not be requisite to secure those higher and more enduring benefits which religion bids us seek!

A stranger to the condition of mankind, would expect, from Judge H.'s reasoning and conclusions, to find the human family every where enjoying, without any deep solicitude or spirited exertions to obtain them, all those benefits on which their happiness depends. With this expectation, let him go abroad upon the face of the earth and visit the habitations of men. Would he find them every where enjoying ease and plenty? Would he every where find the cultivated intellect, the well-informed mind? Every where, would he feel the prevalence of true freedom? Or would he not find that these benefits could no where be secured, however freely sunlight might be dispensed, without solicitude and labor—labor often agonizing, and solicitude not unfrequently exhausting? Yes, surely. And facts, stubborn and notorious facts, would impel him to the conclusion, however *inconsistent* it might appear, that *in proportion to the value of the benefits we need, is the strenuousness of efforts*

demanded to secure them. Judge, then, my dear friend, whether *analogy* leads us to expect ETERNAL LIFE without care and exertion? Or, whether it is not adapted to work in us the conviction, that if we would rise to heaven, we must "*strive*" to find and pursue the narrow way.

On what ground Judge H. could say, that "religion had nothing to do with theologians," I am unable to conceive. What does *he* claim to know of the principles which they regard as lying at the very foundation of religion? What would he think of a judge, who, on a legal question of high importance, involving much that was profound in principle, remote in analogy, and intricate in argument, should hold language like the following: "Lawyers may say what they will of the principles of jurisprudence. They may urge with whatever zeal they choose their various analogies and conflicting references. Knotty and disputed points in law, I have always avoided. About such things, I read nothing, I affirm or deny nothing, I know nothing. Why should I spend my time and waste my strength in poring over thousands of pages, miscalled learned institutes and labored commentaries. The dry definitions and barbarous technicalities of legal science—what are they to me? The precepts of a good and acceptable life are accessible to all the human race, as the air they breathe in common, the sun which shines on them all alike, and the food and water which refresh them. I consider equity to have nothing to do with jurists. Every man knows what is right and what is wrong. Although I have been a constant and very general reader for more than forty years, I have never perused a single page of any writer on any controverted law question, not even a report."

Judge H. needs not to be informed, that the *principles of science* have, in different departments of life, a bearing more or less direct and strong on the welfare of man. It is true, that practical results are often secured by those who are ignorant of the principles on which these results depend. What then? Would our learned Judge infer, that the arts have nothing to do with the sciences? Would he assert that the latter might be despised and forgotten without hazard to the former? Had Judge H. witnessed the efforts, which, on scientific principles, Sir Humphry Davy made to provide the "safety lamp" for the benefit of miners, he would have said, had he spoken in the spirit of the letter under hand, "Study as you will the nature of flame, you are toiling in a barren field. Look around you. The ground is white with the bones of rash enthusiasts, who spent their strength in idle efforts to explore the secrets of nature, and turn them to good account. I consider useful arts to have nothing to do with scientific men. And this opinion deserves your careful consideration; for I speak on a subject on which I read nothing, I affirm or deny nothing, I know nothing." But had the chimist, under the weight of such advice, abandoned his design, would the world have lost nothing? Let the hundreds for whom he has furnished an effectual shield against a dreaded death, answer this inquiry, in the blessings they are continually pouring upon his memory!

Do you inquire, whether the connection between the principles of theological science and practical religion is as intimate and strong, as between science and art in other departments of human life? Most certainly. The leading principle of Christian theology—a principle which Judge H. expressly declares he always treated

with marked indifference— *is "the profound doctrine of atonement by the death of Christ."* Now, will Judge H. affirm, that the Christian religion has, any where or at any time, exerted upon a barbarous people its enlightening, purifying influence—that it has, any where or at any time, enriched a heathen community with the peculiar blessings which spring from its prevalence, without the agency of this principle? Let him point, if he is able, to a single spot on the globe, where the fruits of a Christian life have been produced, without the influence of this "profound doctrine." He has for "more than forty years been a constant and very general reader." Now, suppose a youth, in whose welfare he feels a lively interest, and to whose inquiries on literary subjects he often lends his ear, should spread out beneath his eye the page in Cæsar's Commentaries, where that warrior describes the habits of the ancient Britons. "Dear Sir," I hear the tyro say, "if I construe this paragraph correctly, the old Britons were as brutal savages as I ever heard of. To say nothing of the shocking cruelty of their religious rites, what loathsome scenes must *domestic life** among them have furnished! A tiger's den must have been a sort of paradise, compared with a Briton's hovel. But pray, sir, who taught the Britons better? By what means were they led to give up their bloody rites? How did they acquire a relish for the refined joys of the well-regulated fireside?" In reply, could Judge H. avoid directing the young inquirer to the exertions of *Christian missionaries?* Would he not think it right to let the apostle Paul explain the method which the ancient missionaries pursued in their efforts to reform the pagan world? And would he not thus find

* Cæsar's Com. L. 5, sec. 14.

himself insensibly led to the foot of the cross? There, the words of the apostle would fall with impressive weight upon the ear: "I determined," in my official labors, "to know nothing, save Jesus Christ and *him crucified*."*

Perhaps, during his forty years of general reading, Judge H. may have "occupied and amused himself," for some leisure hour, with the history of the missionary efforts among the Greenlanders. With his "generous" feelings, he could not fail to be delighted with the happy change in their character and condition, which under God resulted from these efforts. And did he notice by *what means* this change was wrought? He did not surely start back from this point, for fear of pricking himself with the thorns of theological controversy. He may know, then, that those doctrines which are "accessible to all men," were urged long and earnestly on these poor savages, without any valuable result. He may know, that the happy effects which were wrought at length in their character and condition, were most manifestly and undeniably produced, through divine grace, by "the profound doctrine of atonement by the death of Christ." He may know, if he will take the trouble to inquire, that wherever practical Christianity has prevailed, the world over, it has owed its prevalence, under God, to the influence of this and kindred doctrines. Wherever these doctrines are withheld, practical religion withers and dies. The fruits of holiness grow on no soil which has not been wet with the blood of atonement. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."†

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* 1 Cor. ii. 2. † 1 Cor. i. 23, 24.

You have often been told, my dear friend, that the men whose authority seemed so much to awe you, whatever they might know on other subjects, knew little of the Bible. But to you it appeared incredible, that grave men would confidently affirm and promptly deny, on ground which they had never explored. But this, *on his own showing*, Judge H. has done and done without a blush. In one breath, he tells us that about these things, "he reads nothing, he affirms and denies nothing, he knows nothing." In the next, as if giving solemn judgment on this subject, he declares, "I consider religion to have nothing to do with theologians!" Thus he makes a leap in the dark. What child ought to be moved by such authority? He "knows nothing, affirms nothing, denies nothing;" and yet *affirms* that there is no connection between theology and religion! And in this rash and reckless manner, not a few men of mighty name, publish their opinions, and pass their judgment on religious matters. Many of them know as little about the truths peculiar to the Gospel, as the Brahmins of India. Yet they "speak great swelling words of vanity," about things of which they are profoundly ignorant, and expect their authority to sway the entire community around them!

And here, you will pardon me if I say, that you are in danger of being led astray by the *authority of names*. You have been wont to regard the opinions of such men as Judge H. with great deference. You hear him speak contemptuously of religious inquiries and theologians. For many reasons, his views are grateful to your feelings, and "convenient" to your wishes and designs. And as on many other subjects, you know that these men examine the points they speak of before

they pronounce their judgment, you are in danger of taking it as granted, that on this point also, they act a part no less reasonable. Let the acknowledgment of one of their number put you on your guard. What are Judge H.'s views worth on subjects of which he owns he "knows nothing?" *Examine for yourself.* And remember, that then only can you hope to "find the knowledge of God," when you "search for it as for hid treasures."*

Judge H. must blot his paper with the old slander, that religious controversy hath sanguinary tendencies. From such doctrines as atonement by the death of Christ, he starts back with horror, lest he should be plunged into some river of blood, which such controversy has originated. And what if wicked men have made the Gospel the occasion of bloodshed? Is this a sufficient reason why you and I, and Judge H. himself, should not study the Gospel? Has *infidelity* no sanguinary tendencies? I have no where seen so much of a relentless, persecuting spirit, as in the very men who adopt, as expressive of their views, the letter of Judge H. While they profess to be equally indifferent to all kinds of religion, they lose no opportunity of spitting out their venom upon what I regard as the religion of the Bible. Our Judge himself can *sneer*. He can curl his lip and point his finger at "the few who persuade themselves that they have the saving secret, the immortal panacea!" Was it an "impious conceit," then, in the Son of God, to cherish and express the conviction, that "few" would find the way to heaven?

But oh, these rivers of blood!—Young Napoleon demands of Methernicht: "Pray what is the meaning

* Prov. ii. 4, 5.

of the words *liberty* and *freedom?* Among my mother's papers I saw a strange book, once belonging to the Emperor, my father, about all men being created with equal rights. What is the import of such language?" "You present an inquiry," the Austrian minister replies, "about which I read nothing, I affirm or deny nothing, I know nothing. I profess not to understand the principles of liberty; and I know that much wiser and stronger men have come to no understanding about them, after centuries of learned and intolerant disputation, in which rivers of blood, as well as ink, have flowed in support of this savage and unchristian warfare. I mix not in such strife. *I consider human happiness to have nothing to do with the advocates of freedom.*" The royal boy bows to the authority of the wily minister, well satisfied with a decision *so clear and well-grounded!*

The "Register,"* you say, treats Judge H. with great courtesy. True. The manner in which Unitarians defend Christianity against the attacks of such unbelievers, reminds me of an expedient resorted to by an old acquaintance, for the purpose of retaining a due influence in his family. He once overheard his wife and daughters determining how a certain matter should be disposed of, and embraced the first opportunity to propose, as of his own mind, the very arrangement which they had originated. In much the same spirit, our Unitarian confessor approaches the learned unbeliever. In a suppliant tone he begs leave to inquire whether he may not be a Unitarian instead of an infidel. I hear

* See Christian Register, Vol. ix. No. 16.

him say: "Do you reject the doctrine of the trinity? So do we. Do you deny divine honors to the Son of God? So do we. Do you claim for man a native character free from any spot of guilt? Not more earnestly than we do. Do you look with aversion and disgust on the doctrine of regenerating grace? We cordially sympathize with you in relation to this subject. Do you regard an eternal hell as a figment of affrighted fancy? So do we. Do you ask how we can deny such doctrines when they are clearly taught in the Bible? We no more believe in the plenary inspiration of the Bible than yourself. Why then should you expose yourself to the odium which avowed unbelief incurs, when our communion table furnishes a retreat where you may cherish your infidelity under the milder name of rational Christianity?"——Will our learned Judge avail himself of an expedient, so ingenious, appropriate, and safe?

My dear friend, will a new name change the qualities of a confirmed character? Let us remember, that we have to do with a holy God—one who can not be deceived, and will not be mocked. Whatever it may cost us, let us ascertain his will, and secure his favor.

Yours, &c.

THOMAS BOSTON.*

Many have been instructed and delighted with the writings of Thomas Boston, who may know little of his private character or personal history. The "Memoirs of his Life, Time, and Writings," on which we propose to dwell in this article, is, we believe, rarely to be found in this country. Yet we have seen few pieces of biography which contain so many and so valuable lessons of Christian instruction. There are many among us who have read the writings of Boston with deep and delightful interest, and who will be gratified to learn, that the lessons of instruction which he urged on the attention of others, were illustrated in the happiest manner by his own private history. The Christian truths which he taught, were embodied in his character; and his life sheds a clear and strong luster on his writings. No one can fail to see the important bearing of this fact on his posthumous usefulness. It gives fresh interest and increased force to all the productions of his pen. No one can listen without profit or delight, to the animated exhortations of Richard Cecil, or Thomas Scott, as they urge on Christian ministers the duty of devoting themselves unreservedly to their official work, and of relying on God "for a supply of all their wants." But how

* Review of the Life, Time, and Writings of the reverend and learned THOMAS BOSTON; written by himself and addressed to his children. Edinburgh, printed 1776.———Published in the Christian Spectator—1829.

much more are we profited and delighted when we see these men *acting* on the principles which they inculcated. How much deeper is our impression of the soundness of their doctrine on this subject, when we trace its practical bearing on their lives.

Boston had the most *exquisite tenderness of conscience*, accompanied by a *deep, lively, and humiliating sense of his personal sinfulness*. His slightest deviations from the path of duty, he was quick to discover; and the least faults which marked his course, gave him pain. He was easily touched with remorse—was alive to the gentlest rebukes of conscience. When he had sinned, he was prompt to take the side of this accuser against himself. His sense of guilt filled him with self-loathing, and he mourned like a parent at the grave of an only child. Who that has ever stood by the side of the publican, and entered into his feelings, when he cried "God be merciful to me a sinner," will not readily sympathize with Boston, in the following expressions of his views and feelings?

Thus was my soul troubled. Sometimes I stood, sometimes sat, and sometimes walked; at length I went to my knees, and so I sat a while, but not speaking a word. At length I broke out with that, "How long, O Lord?"—and pausing a while again, I cried to the Lord to shew me why he contended with me. Whereupon conscience spake plain language to me, and told me my fault of self-seeking, in speaking to a man yesterday, and writing to my brother; for which I desired to humble myself before the Lord. p. 49.

I was to preach in Clackmannan, where most were for me to be their minister, and some that had the greatest power were against me, as it ordinarily fared with me in the places where I used to preach. On the Saturday afternoon, there comes a letter to my hand, desiring me to give the one half of the day to one J. G., whom those that were against me had an eye upon. The letter I received contentedly, granted the desire of it, and blessed the Lord for it. In these circumstances, seeing what

hazard I was in of an evil eye, I committed my heart to the Lord, that I might be helped to carry evenly. I cried to the Lord for it, and got that word, "My grace shall be sufficient for thee." Sabbath morning, I found myself in a great desire to love Christ, and to be concerned solely for his glory; and prayed to that effect, not without some success. He took the forenoon, for so it was desired by them. I was helped to join in prayer, and was much edified both by his lecture and sermon, and I sang with a sweet frame after sermon; yet in the time was thrice assaulted with the temptation I feared; but looking up to the Lord, found it repulsed in some measure; and found my soul desirous that people should gain good, soul good, of what was very seriously, pathetically and judiciously said to us by the godly young man. Betwixt sermons, I gained a sight of my own emptiness, and then prayed and preached in the afternoon with very much help from the Lord. Yet, for all that, I wanted not some levity of spirit, which poison my heart sucked out of that sweet flower. pp. 58, 59.

Seldom have we seen a paragraph in the private journal of a Christian minister, more interesting or instructive than the above extract. It is interesting in the light, strong and clear, which it sheds upon the Christian character of Boston. It brings out fully to view his inmost heart. And what tenderness of conscience, what self-abasement, do we not perceive! But we would call the attention of "divinity students" and young preachers especially to this paragraph, as being in a high degree instructive. They can not escape the temptation, in some form or other, to which Boston felt himself exposed. They must be brought to act by the side of other students and other ministers. Between them and others a comparison will be made. As the result of this comparison, some will be thought to fall below others in strength of mind, in interest and variety of attainments, in impressiveness of address, or in general excellence of character. And what is thought will be known. Some will not hesitate frankly, and

perhaps injudiciously, to publish their opinion of the respective merits of the different preachers whom they hear; while all will be very apt, in some way sufficiently intelligible, to manifest their decided preference of one to another. This can not fail to be more or less trying and painful to those who may find themselves thrown into the shade by their more gifted brethren. Their Christian character will be brought to a severe test. And as it is a test to which every young minister may expect to be brought, he would do well to cultivate that state of mind, which may prepare him honorably to sustain the trial.

The same state of mind, if we are not mistaken, is requisite to bear, in a Christian manner, both *praise* and *censure*. He who can meet the one uninjured, need not fear the other. The trial of character to which those who in the highest degree, and those who in the lowest degree, enjoy the favor of their hearers, is nearly the same. The latter will be in danger of being mortified, depressed, and soured; the former, of being self-complacent and elated. The source of danger in both cases is *vanity* —the most dangerous, perhaps, of all the temptations which beset the young preacher. In one case, the feeling of self-esteem is humored; in the other, crossed. But whether crossed or humored, it still deserves the name of vanity; and this, in all its ever-varying forms, is a perpetual source of guilt and misery to those who live under its influence. They will be tormented with continual fear that others will be raised above, and themselves depressed below, their appropriate place. Their own claims to public esteem, they will be apt to magnify much beyond their proper limits; while the merits of others, they will be slow to see in their natural form, and

to estimate according to their real value. And as the public can not see with their eyes, they will always be in danger of feeling themselves injured in their reputation.

On the best method of eradicating this feeling of vanity from the heart, different views are entertained by different individuals. Some think it best to avoid those occasions on which one mind is brought into comparison with another. In this way they would prevent the heart from being inflated or depressed. We have known a body of ministers, associated together for literary purposes, who made it a standing rule in their meetings, never to point out, in each other's efforts, what they regarded as deserving of praise. Their critical acumen they exercised only in discovering and exhibiting each other's faults. They were afraid of exciting each other's vanity; and seemed to suppose, that by withholding praise, they might starve out the enemy in each other's bosoms. But how is it better to be mortified than inflated? Both the one state of mind and the other, are only different forms of vanity. And it is not easy to say which most nourishes this passion, blame or praise. It might be useful to avoid all occasions of exciting vanity, if this were possible. But it can obviously be done only by avoiding all occasions of usefulness. Could Whitfield help perceiving, that the same audience which heard other preachers with listless apathy, gave him an eager and breathless attention? What, then, should Whitfield do? He must encounter temptations to the exercise of vanity, or abandon the pulpit. And the same necessity which pressed upon him, will in some form or other, reach every minister of the Gospel. Let every minister of the Gospel, then, early inure himself to the dangers which he must one day, and often, meet from that quarter.

Let every man who would bear praise or blame uninjured, copy the example presented by Boston, in the paragraph which gave occasion to these remarks. He was requested to permit another young preacher like himself, to occupy the same pulpit on the same day, in the presence of a congregation which was seeking a stated pastor. This request, he knew, proceeded from a desire to compare the two preachers respectively with each other. "Most of the people were for him to be their minister," while "some, who had the greatest power, had their eye upon" the other candidate. The occasion was very trying; yet Boston knew, that *he had no agency* in the request which gave birth to the temptation; that the request was lawful in itself; and he, therefore, "received it contentedly, granted it, and blessed the Lord for it." He was fully aware, however, that he "was in hazard of an evil eye." But instead of shrinking away from the danger, which, in his view, lay before him in the path of duty, he "committed his heart to the Lord, that he might be helped to carry evenly. He cried to the Lord, and got that word, 'My grace shall be sufficient for thee.'" Let this course be pursued by every one who is placed in similar circumstances, and he may rejoice in the same happy results. The way to root out vanity from the heart, is not to stand aloof from our brethren by whose side we may be called to labor; but in all our efforts, earnestly to "study to approve ourselves to God."—A single further extract we must be permitted to make, to illustrate the exquisite tenderness of conscience, and lively sense of personal sinfulness, which marked the character of Boston.

This wish (a sinful one) came in most suddenly upon me, as lightning, and did very much confuse me, was heavy to me, and marred

my confidence with the Lord. So when I came in from the kirk, I was most ugly and hell-deserving in my own eyes, and verily believed there was none so unworthy as I. Then my heart-monsters, pride, worldly-mindedness, discontent, &c., stared me in the face, and my poor heart was overwhelmed with sorrow. In the mean time, that word, "When the poor and the needy seek water," &c., came sweetly to me, and was a little supporting, but I found it a great difficulty to believe. Being diverted, much of this wore off my spirit, and a dreadful deadness succeeded. The next morning, I got a revival; and through the day, for the most part, it was not very ill. But being to preach without in the afternoon, I went to Mr. Stark's garret betwixt sermons, and there conversed with Christ, and it was a Bethel to me. If ever I had communion with God, it was in that place. The remembrance of it melts my heart, at the writing hereof. And accordingly, my public work was sweet; for God was with me, and, as I learned afterwards, it wanted not success. God's voice was discerned in it. p. 75.

If any of our readers are disposed to fear, that a cordial, full, and steadfast belief in the "doctrines of grace," will make men careless about the state of their hearts and the complexion of their conduct, we would earnestly invite them to study the above paragraph. The "doctrines of grace" were the foundation on which the religious character of Thomas Boston was evidently formed. These doctrines were not only received into his understanding, but they also acted with great energy upon his heart. They not only had a prominent place in his creed, and in his sermons; but they were also embodied and animated in his life. And did they "harden" his spirit? Did they sear his conscience? Did they lead him to look with a careless eye upon the workings of sin in his bosom? Surely not. Let those who decry the "doctrines of grace," as friendly to corruption of heart and looseness of morals, give us, from among themselves, instances of greater delicacy of conscience—of stricter watchfulness over the movements

of the "inner man"—of stronger aversion to sin—of deeper self-abasement, arising from a sense of guilt—and of more anxious, strenuous exertions to break away from the control of sinful propensities, than is presented in the history of Boston, and of thousands like Boston, or cease to charge upon the "doctrines of grace," a licentious tendency.

What Christian minister can mark, without the liveliest interest, the pains which Boston took to prepare himself for the labors of the pulpit? His trains of thought, he seems to have arranged with the deepest seriousness, the most intense study, and earnest prayer. But he did not think it enough to satisfy the demands of his office upon him, to have labored, with whatever care and success, to prepare lessons of Christian instruction for "the people." Having composed his sermons, he did not think himself ready, without further effort, to speak from the pulpit. His sermons must be spread out in the presence of God, before they were addressed to men. They must be dwelt upon in the closet, before they were given to the public. Thus, the truths which he would fasten upon the minds of others, he was enabled first deeply to impress upon his own mind. His own heart was affected by the motives by which he would reach and move the hearts of others. He was thus enabled himself to feel what he had prepared in order to produce emotions in the bosoms of his hearers. From the closet, he went to the pulpit. Thus prepared to "speak for God," he was permitted to enjoy his presence. The labors of the pulpit were performed with delight to himself and profit to his hearers. While he delivered the words of God, he was permitted to know that "God's voice" was heard.

The example of Boston, in his efforts to qualify himself to give public instruction, we can not but hold up to the imitation of other Christian ministers. Who has not been struck with the cold, lifeless, unimpressive manner, in which very valuable trains of well-arranged thought are often delivered from the pulpit? Truths, the most solemn and important, are announced without earnestness or energy. In the midst of awful descriptions and thrilling appeals, the preacher stops to spell out the meaning of a word, or make out the sense and purport of a blindly written phrase. Thus embarrassed and perplexed, how can he enter deeply into the spirit of his subject?—how can he touch and move the hearts of his hearers? The most that he can hope to effect, will be to bring them to sympathize with him in the mortification which his embarrassment must occasion him.

The habit of passing, without meditation or special prayer, from the social circle, or from the pages of some book foreign to the subject on which he is about to dwell, to the pulpit, has a very unhappy bearing upon the usefulness and happiness of a Christian preacher. He can not but be cold and unimpressive. An air of awkwardness and formality will inevitably hang about him. He will not be at home. His countenance will be vacant, his language set, his movements constrained. And if he touches upon a point which begins to animate his soul, before the kindling fire has time to rise to a flame, something will occur on the unfamiliar page before him, to extinguish it. Oh, when will a close communication be opened and maintained, between the pulpit and the closet! When will the ministers of Christ drench their sermons in the dews of prayer! Then may they expect, in their sacred work, to exult in the smiles of a present

God. Then will the voice of Jehovah be discerned in their ministrations. Then will success crown their exertions.

How entirely, cordially, and earnestly, Boston *cast himself upon Jesus Christ for forgiveness and salvation*, will appear from paragraphs like the following:

I am content to take Christ for my prophet, to be taught by him what is my duty, that I may comply with it; I am content to know what is my sin, that I may turn from it; and by grace I know something of what it is to make use of Christ as a prophet in this case; and I desire to learn of him, as the only Master, what is the will of God, and the mystery of renouncing my own wisdom, which I reckon but weakness and folly. I know and am persuaded, that I am a lost creature; that justice must be satisfied; that I am not able to satisfy it, nor any creature for me; that Christ is able, and his death and sufferings are sufficient satisfaction. On this I throw my soul with its full weight; here is my hope and only confidence. My duties, I believe, the best of them, would damn me, sink me to the lowest pit, and must needs be washed in that precious blood, and can have no acceptance with God but through his intercession. I desire to have nothing to do with an absolute God, nor to converse with God except through Christ. I am sensible, that I have nothing to commend me to God, or to Christ, that he may take my cause in hand. If he should damn me, he would do me no wrong. But the cord of love is let out, even the covenant in his blood; I accept of it, and at his command lay hold on it, and venture. This is faith in spite of devils. And my heart is pleased with the glorious design of man's salvation through Christ, carrying all the praise to free grace, and leaving nothing of it to the creature. My soul is content of him for my king. I know no lust, that I would not be content to part with. My will bound hand and foot, I desire to lay at his feet. pp. 243, 244.

Seldom have we seen the leading peculiarities of the Christian character more clearly and forcibly expressed. What a deep conviction of his pressing need of the benefits of redeeming mercy, was wrought in the heart of Boston! How eagerly and earnestly did he lay hold on those benefits! What strong complacency did he feel

in the method of salvation proposed in the Gospel! How cordially—how joyfully did he embrace that method! And how happy was the influence of his faith upon him, in delivering him from the dominion of sin! How refreshing, to sympathize in the feelings of so vigorous and masculine a Christian!

Lively and devoted Christians have often derived signal benefit from frequently renewing their covenant with God. The impression of the obligations which bind them to the Messiah's throne, they have thus been enabled to keep fresh upon their minds. They have thus been enabled to maintain an animating and most cheering hope of enjoying the benefits which naturally flow from their peculiar relation to the Savior. In the midst of darkness, light is often reflected upon them from the memorials of joy, which, here and there, in renewing their covenant with God, they had set up. "I made use in that sad hour," wrote Boston, with the most touching simplicity, "of the covenant, namely, my engaging with him at Culness, Tulliallan, and under the tree in Kennet orchard. After this, the language of my soul was, 'My feet had almost slipped, but thy mercy held me up.'" p. 52.

Most of our readers may be familiar with the following paragraph, taken from the pages of Robert Hall, "on the work of the Holy Spirit:" "The children of God are characterized in scripture by their being 'led by the Spirit'—*led*, evidently not impelled, nor driven forward in a headlong course, without choice or design: but, being by the constitution of their nature, rational and intelligent, and, by the influence of grace, rendered spiritual, they are disposed to obey at a touch, and to comply with the quieter insinuations of divine grace; they are ready to take that precise impression which corresponds

with the mind and purpose of the Spirit. You are aware of what consequence it is, in worldly concerns, to embrace opportunities, and to improve critical seasons; and thus in the things of the Spirit, there are times peculiarly favorable, moments of happy visitation, when much more may be done towards the advancement of our spiritual interest than usual. There are gales of the Spirit, unexpected influences of light and of power, which no assiduity in the means of grace can command, but which it is a great point of wisdom to improve." Of this doctrine, Boston's memoirs furnish us with very appropriate and striking illustrations. The following may be presented as a specimen:

June 22.—Having been for some time in great deadness, this morning I had a kind of impulse to pray, with a willingness in my soul to go to duty; and having found by several sad experiences the dangers of delays, with all speed I embraced the motion; and the Lord revived me in so far that my heart and flesh longed for the living God, and cried out for him, as the parched ground for rain. The Lord loosed my bands: and though I studied the sermon this day at Dause in very bad case, yet he was with me in preaching it, and the Spirit did blow on my soul, both in public and in private thereafter. p. 68.

Again at another time:

And now my confidence in the Lord was raised, and my soul blessed the Lord; I am his; let him do what seemeth him good with me. Catching my heart at the season when it was willing, I went to God again, and poured out my soul. p. 90.

From these and similar statements to be found in the memoirs of Boston, let no one infer, that in performing the duties of religion, he was guided and governed by impulses. He was guided and governed by the precepts of the Bible. He prayed without ceasing. Amidst temptations, when his heart was distracted and sorrowful,

he hastened to the mercy seat, to obtain grace to help him in such times of need—rising from his bed at midnight, perhaps, to spend an hour in prayer. But when the gracious Comforter visited his soul, he devoted special seasons to communion with God. And those who know the voice of the same Spirit, should be ready "to do likewise." It is our wisdom to attend to his gentlest intimations. Then may we find him ever present with us, to prompt, to aid, and to cheer.

The *official* character of Boston was in a high degree interesting and excellent. One more deserving the careful study of Christian ministers, we have seldom seen. He shrunk away with horror from the thought of making the ministry a mere *profession*, by which he might earn his bread and secure an honorable reputation. The following extract we can not but regard as exceedingly instructive:

On the 19th, I preached at Dellar, where on the Saturday night it was shewn me, that some there had little liking of me, because of my severe preaching; and James Kirk, an elder, told me of Paul's catching men with guile—signifying, that some of the heritors, when desired to subscribe a commission as aforesaid, said they would hear me again before they did it; and therefore he wished they might not be angered any more, for that the elders had enough ado with them already. I told him my resolution to speak what God should give me, without fear or favor; and could not but observe that special providence, which, after this conference, ordered our singing at family worship the two last verses of Ps. xxvii. and our reading Matt. x., where in this case I was instructed, forewarned, and comforted. But thereafter I was baited with a temptation to fainting in the matter, and my courage damped. This was a heavy exercise to me that night. I prayed, read, meditated, struggled, urged my heart with these scriptures, Matt. iv. 39, Prov. xxviii. 21, Acts xvii. 26, hard put to it, but still in hope the Lord would not leave me to "transgress for a piece of bread." But as I was putting off my clothes for bed, my text I was to preach from came into my mind, "He came unto his own, and his own received him not." This enlivened my heart

with zeal and courage to speak without sparing in his cause. But next morning the temptation was renewed; and I had never seen my own weakness in that point so much as I saw it then. Nevertheless, I was still in hope that God would not suffer me to yield, but would help me to speak the word he should give me. After all this, as I was going down to the kirk, John Blackwood, another good man, and an elder, put me in mind to be sure to hold off from reflections as far as I could; for the which I reprimanded him. In the issue, the Lord gave me freedom to preach his word, whatever was to become of me; and my soul found cause to bless the Lord, that that temptation had not prevailed to render me unfaithful in his work. p. 54.

To feel the full force of this paragraph, it should be known, that "the cast of Boston's temper was naturally slow, timorous, and diffident." p. 509.

In this passage, we have striking instances of the well-meant but ill-judged kindness of that class of men who advise ministers, as much as possible, to avoid "*the Cross*," in their official course. They are among the worst *tempters* to which the Christian preacher is exposed. When they can answer for his sin in shrinking from self-denying duties, then may they with more propriety urge him to be cautious and time-serving. Till then, they ought to hold their peace, or receive the reprimand, "Away ye tempters." Matt. xvi. 23.

Those who are avowedly opposed to the distinguishing doctrines of the Gospel, are not the only men who in some form or other will urge the Christian minister to "prophesy unto them smooth things." None are more anxious to be soothed in their sins, than the *coldly* orthodox. A reliance for salvation on lifeless speculations, however correct, often fills the heart with the bitterest enmity to practical religion. Those who maintain this reliance, will be eager and clamorous in their demands for what is often called highly *doctrinal* instruction.

Any effort to give divine truth a practical form—to send it home to the "bosoms and business" of men—will give them offence. Now these men, the Christian preacher is to resist with as much promptness and energy as the openly heterodox. To yield to their wishes, would be to dishonor his Master and injure their souls. So thought Thomas Scott. His hearers were continually crying, *Give us the doctrines of grace.* In plain, practical views of our obligations as moral agents, we feel little interest. *Such views do not edify us.* We are no Pharisees. We make no account of our good works in our expectations of heaven. We do not like to be urged to perform them. But in such views of truth and duty, Scott saw the workings of an "evil heart of unbelief." Such a heart, in any one, he durst not gratify. Instead of humoring his people, he did his utmost to save them. He gave them such instruction, not as they *desired*, but as they *needed.* In so doing, he calmly expected and fearlessly met their frowns. The same trial is to be expected in many highly orthodox communities. Let it be sustained in the spirit which animated the heart of Boston, and all will be well.

The following extracts, taken from different parts of the private writings of Boston, can not fail, we think, to interest our readers. Our clerical readers in particular, will not need our assistance in deriving from them valuable lessons of instruction.

Thereafter, meeting with Abbay above mentioned, his foolish talking afforded me heavy reflections on the unedifying course of ministers, and my own among others, *as one great cause of the unsuccessfulness of the Gospel.*——A godly countryman told me, that he had not so much of that sermon to carry away as usual. *I resolved to be shorter;* and learned from these things, that however my gift seems to be plain, I have need of dependence on the Lord *even for plainness* in treating of gospel

mysteries.——Mr. F. had given the aforesaid elder a very indifferent character of me, saying, that now they were going to call a new upstart, one that broke the thowles. This character, from *that good man*, was affecting to me, considering that going under such a character, I was so unholy, my corruptions prevailed so much over me, and that I was really weak in comparison with others who took a more smooth way than I durst take in my public performances: and so it convinced me of my need to live more near to God.——I was comforted by a Christian woman, blessing God that ever she saw me, and shewing me that never one had read her case, as the Lord had helped me to do, in my sermons first and last.——In the morning of the Lord's day, I took some thought of my notes, the rather to keep my heart steadfast, lest by worse meditations altogether, it should not so well be held fixed, but beguile me, as sometimes before. And this I reckon was the occasion of bringing me off from that way of spending the Sabbath morning in such meditations; and in coming over from it to the other method, of thinking of my notes, I designed impressing my heart with what I was to deliver, and to get it kept in a frame for preaching.——Coming home, I saw occasion to bless the Lord for his return to me in public ordinances; and went immediately into my closet for secret prayer; the which since that time all along unto this day, *hath been my ordinary practice.*

There are many weighty thoughts and choice sayings scattered through the private writings of Boston, which are worthy of being inscribed upon the hearts of his readers.

The evening exercise on the question concerning the providence of God, was sweet to me; and in converse after it, it was a pleasure to think and speak of the saint's ground of encouragement from that head under trouble, particularly, how it is their God that guides the world; and nothing do they meet with but what comes through their Lord's direction; how he weighs their troubles to the last grain, that no more falls to their share than they need; and how they have a covenant *right* to chastisements, to the Lord's dealing with them as with sons, to be rightly educated, not as servants, whom the master will not strike, but put away at the time.——Communion with God consists in the Lord's letting down the influences of his grace upon the soul, and the soul's reacting the same in the exercise of grace.——I have always observed narrow thoughts of the doctrine of free grace, to be accompanied with narrow thoughts of the

extent of the holy law.——He intimated withal, that my style would be nauseous to the polite world, and that no book had yet been written on the depraved state of man, with true spirit and elegancy of expression. This did not much move me; *for I do not think that way of writing is the way the Lord hath much used to countenance for the advancing of true Christianity.*——I have oftener than once observed the more learned men easiest to please.

It has long been our opinion, that by a diligent, systematic improvement of their time and strength, ministers in general might with much success cultivate some of the branches of sacred literature. A fair and striking illustration of this opinion, we have in the course which Boston pursued. It would not, we think, be easy to find a more active and devoted pastor and preacher. He seems, with much earnestness, and strong delight, and great success, to have "preached the word in season and out of season." He published, we know not how many volumes, on practical religion. The meetings of the presbyteries and general assembly, and especially the communion seasons in different parts of the country, demanded no small portion of his time. His health, moreover, seems to have been far from firm. His wife was often ill, and for many years was confined to the house, and to the bed. Yet, thus embarrassed and engaged, he found time, with very indifferent helps, to prosecute the study of Hebrew literature with much success and deep delight. On a subject, difficult, subtil, ill-understood, he found time to write a volume of no ordinary value. Of this work, J. H. Michaelis did not hesitate to say: "Adeo solerter et exquisite, circumspecte, ac solide, ex sedulo observatis naturalibus hujus doctrinæ principiis, plurimum Reverendus auctor hoc argumentum pertractavit, ut cæteros, qui a me visi aut

lecti fuerunt, *longe post se relinquat.*"* If Boston, amidst his labors and embarrassments, found time and strength to accomplish so much in promoting the interests of sacred literature, what might not be accomplished in our country, in advancing the same cause, if Christian ministers generally were animated with his spirit? Their advantages for prosecuting with success their sacred studies, are incomparably superior to those which fell to his lot. Oh that they would but equal him in the diligence and delight with which he improved the talents committed to his trust! Amidst his severest trials, it is interesting to observe how deep and permanent a source of enjoyment he found in his sacred studies.

I have been, (he writes,) most comfortably surprised with discoveries of the Lord's mind in his word of the Hebrew text, which he has been pleased to make to me by means of its accentuation. Particularly the discovery of the true sense of that passage, Gen. xlix. 10, by that means, did *so affect, strike, and transport me*, that it did most sensibly affect my very body, and that from head to foot. And by the light into the Lord's word so given me, I have found my soul sanctified and made to love the Lord.

The memoirs of Boston are particularly interesting to the Christian, and especially the Christian student and minister, on account of the full and detailed manner in which, in the various circumstances of life, he describes the state of his mind and of his heart. We have something more than the outside of things. While we see the manner in which he performed the labor and sustained the trials allotted to him, we are deeply interested and much instructed. This is a capital point in biogra-

* "With such exquisite skill, ability, and caution, has the reverend author examined this subject in its fundamental principles, that he has far surpassed all others whom I have read or seen."

phy. It is too little thought of by most of those who write their own memoirs or the memoirs of others. They give us a list of the results, without an account of the means by which they were secured. Had we a particular account of the different states of mind through which Jonathan Edwards passed in writing his work upon the freedom of the will, it would be worth more to the public than all the memoirs of his life that have ever been written. The hint here given, might, we think, be profitably enlarged upon and fully illustrated. Will not the numerous authors who write biography, attend to the suggestion?

FOREIGN MISSIONS.*

The prejudice is by far too prevalent, we fear, even among professed Christians, that missionaries to the heathen are bound by obligations altogether *peculiar*, to devote themselves to the interests of the church. The wealthy "disciple," who makes it a leading object of his exertions to accumulate an inheritance for his children, is full of apprehension, lest the trifling fractions which he may have contributed to the missionary fund, should not be applied to the support of men sufficiently devoted to their work. His next-door neighbor, a fellow member of the church, is athirst for honorable distinction. At a single party of pleasure, he expends ten times more than he gives during a year to all the benevolent designs which attract his attention and solicit his assistance. Yet this man can speak with promptness, fluency, and animation, on the obligations of the Christian missionary to devote himself to his appropriate work, with a self-denied spirit, with unshrinking resolution, and untiring perseverance! And professors of religion, generally, as "one goes to his farm, and another to his merchandise," sternly demand of their brethren who go forth to the "ends of the earth" to impart the bread of life to the famishing pagans, high-souled endeavors and strenuous

* Review of Letters on Missions, by WILLIAM SWAN, Missionary to Siberia. With an introductory preface by William Orme, foreign secretary to the London Missionary Society. London: 1830.——Published in the Christian Spectator—1830.

exertions in their appropriate sphere of usefulness. Now we beg to be informed on what page of the sacred volume we are taught, that upon Christian missionaries obligations, and self-denial, and exertions, are imposed, altogether peculiar in their character. We have read, and read with thrilling interest, the declaration of the Savior, addressed to the multitude around him, "*Whosoever* he be of you that forsaketh not all that he hath, he can not be my disciple." But on what principles of interpretation this startling assurance is applied exclusively to the Christian missionary, we are at a loss to determine. In what system of hermeneutics are we to look for the rule, that whenever, in the New Testament, self-denial and exhausting efforts are enjoined, the general term "disciple" has a specific application to the missionary to the heathen? The truth is, that every Christian is held, by obligations sacred and strong—obligations, which, like an adamantine chain, bind him to the throne of the Messiah—to consecrate his entire being, whatever he is and hath, to the service of his Savior. These obligations he may refuse cordially and practically to acknowledge, or he may resist their force; but he can not break away from their controlling power. No agency beneath the throne of God, can free him from their binding influence. In whatever plan he may form, in whatever enterprise he may engage, in whatever method he may propose to expend his time and strength, it is his sacred duty, cordially to aim, and earnestly to endeavor, to glorify the Savior and build up the church. To this great end, all his powers and resources are to be devoted. For the glory of Christ—for the upbuilding of the church—he is to live and move, to think and act. In this one design, so animating and sublime, he is to be wholly and everlastingly absorbed.

To this doctrine, an objection is sometimes started in the form of such inquiries as the following: What, then, would you have us do? Would you have us literally bring our farms and merchandise, and place them in the missionary fund? Would you have all the members of the church abandon their respective spheres of exertion, and go forth as missionaries, catechists, and schoolmasters, to the pagans? Not we. We would say to the Christian husbandman, You are bound to devote to the service of your Savior, not only your property, but also your skill and strength. Move on, then, in the appropriate sphere in which a wise Providence has placed you. The training you have received, and the habits you have formed, qualify you to break up the fallow ground, and to reap the golden harvest. You ought, then, to retain in your possession a field of exertion which may give all your powers full play. This you could not do, if you should, literally and at once, bring all your substance and place it in the missionary fund. But while you see to it, that all your powers have room fully to exert themselves in your appropriate sphere of labor, see to it also, that in this very sphere you act as the servants of Jesus Christ. As the servants of Jesus Christ, cultivate the soil, sow your seed, and gather in your harvests. Let the inscription shine on all your possessions, *Sacred to the Savior*. Let the full import of this inscription come home with power to your inmost heart. Derive from it your highest motives to exertion. In every plan, effort, and expenditure, act with honest and entire reference to the will and glory of your Lord. —To the Christian engaged in a secular profession or held by civil responsibilities, we would say, Your duty to your Lord may not require you to break away from these responsibilities or abandon that profession. But

you are bound to act in the sphere in which you move, with a devotedness to Jesus Christ, as simple, cordial, and entire, as that of the self-denied and heavenly-minded missionary. No more than he, may you adopt worldly maxims, or breathe a worldly spirit. Whatever influence your learning, talents, or station, may enable you to command, be it your constant aim, with skill, fidelity, and energy, to exert them for your Redeemer. "Give arm and soul" to the one great design of defending the truths which fell from his lips—of sustaining the institutions which he set up, and extending the kingdom which he established. Indeed, the principles, motives, and aims, which should occupy the thoughts, engross the affections, and control the movements, of the Christian missionary, are just the principles which should govern the lives, are just the motives which should influence the heart, are just the aims which should command all the active powers, of every disciple of Jesus Christ.

In consistency with these views, we are prepared to affirm, that all the disciples of the Savior are bound to each other by the ties of the strictest fellowship. They are partners together in one great enterprise—an enterprise, *one* in its objects, aims, and interests, but in its departments of exertion, involving various, numerous, and complicated agencies. Every Christian is bound to seek, and find, and occupy his own appropriate department of exertion. To attempt this with success, he must, in the spirit "of grace and supplication," look within him and around him. A regard to the means placed at his command, including his physical, intellectual, and moral attributes, and the arrangements of an overruling Providence, may enable him to determine what station he ought to occupy, and in what methods

he ought to expend his strength. This statement very naturally leads us to the inquiry, By what qualifications should the Christian missionary be distinguished?

When we say, that no one ought to think of engaging personally in the missionary service of the church, without a careful regard to his physical qualifications, we refer not so much to the sound constitution and vigorous health, which he certainly ought to possess, as to the habit by which he ought to be distinguished, of promptly avoiding whatever is fitted to injure his health, and of wakefully employing whatever is adapted to maintain it. We will not conceal the gratification which we can not but feel, in the exertions which have been lately made, in one quarter and another, to rouse the Christian student to his obligations to watch over the physical nature with which he is intrusted. Let the warning fall upon his ear like a clap of thunder, Beware how you neglect the corporeal frame-work with which all your intellectual operations are so closely connected. Let this frame-work molder by sloth, or be shaken by excess, or be crushed by overstrained exertion, and you are lost to the cause to which you might otherwise have been long and usefully devoted. If you do not go down to an early grave, you will be a dead man while you seem to live. Oh, how many departed ones have been lamented as martyrs to excessive application, who have died "as the fool dieth," the miserable victims of indolence and luxury! The missionary enterprise demands men of a widely different stamp—men who have consecrated their *bodies*, as well as their souls, a *living* sacrifice to Jesus Christ—men who will spare no pains to preserve their lives and health unimpaired, that they may toil long, and vigorously, and joyfully, for their Savior. It demands

men who will give such attention to exercise, to cleanliness, to diet, as their physical necessities require. For our part, we do not wish to see missionaries toil on, when exhausted nature pleads for repose. We dread to see them encounter hardships which threaten to crush them in an hour. We think there is positive guilt in exposing themselves to dangerous precipices, devouring volcanos, and deadly malaria. We can not reckon it among the virtues of David Brainerd or Henry Martyn, though their memory is as sweet to us as the dew of heaven, that they subjected themselves to trials which so soon exhaused all their strength, and snatched them so prematurely away from the abodes of misery which they were blessing by their labors of love. We wish to see missionaries go forth to the field of their exertion with such habits as may, by the blessing of a gracious Providence, insure them a long, a useful, and a happy life. But this can not be, unless their physical habits are of a healthful tendency.

On the intellectual qualifications appropriate to the missionary work, we have a few hints, which we shall venture to suggest in this connection. In our apprehension, it is idle talk, to say how much or how little actual information will answer the demands of such a service. We have no patience, we frankly acknowledge, with those rabbis who teach, that for intellectual qualifications, the missionary only needs to acquire "the knowledge of history and of the present state of mankind," or a "knowledge of English, and of chimistry in its simplest form, as applicable to daily phenomena and daily uses." Whether his office demands of the Christian missionary much or little learning; whether the riches of science or the refinements of literature, are more appropriate to

his design; or whether both united should belong to his intellectual acquisitions, are points which we shall not undertake to settle. But we shall venture strongly to affirm, that the missionary should have received so much *mental discipline*, as may enable him to employ his powers in his proper office, with promptness, decision, and effect. And we add, without scruple or hesitation, that so much discipline he can not in ordinary circumstances have received, without acquiring a considerable amount of most valuable knowledge. At all events, his mind must have been raised to such a state, as to place within his reach those acquisitions, whatever they may be, which the prosecution of his work demands.

Some men dream that the acquisition of foreign tongues—a task for which the foreign missionary should of course be prepared—requires little else than the exercise of a ready and tenacious memory. This is a delusion in which no philologist ever yet indulged. Which of the various states of mind, we are ready to ask, that are requisite to successful effort in any department of study, do not philological pursuits demand? A good memory, it is admitted, will be brought into full and profitable exercise. But this is not the only power which must be tasked. A constant necessity will be laid upon the mind, to exercise, as far as possible, a nice discrimination, a correct taste, a lively imagination, a sound judgment. The translation of one of Esop's fables, will often carry the tyro through the very same states of mind through which the subtil jurist passes in deciding an intricate law question. This statement it would be easy to illustrate and support, by giving an analytical view of the process through which the mind must pass in making any philological acquisitions. But we forbear.

To us it is most evident, that the strongest and most cultivated mind will find, on missionary ground, full play for all its powers, in the study of the foreign, and perhaps imperfect languages, which my claim its attention. The discipline afforded by merely reading history and observing chimical experiments, *may be* very ill adapted to prepare the missionary for the arduous services in which he is to be employed.

The prejudice ought not for a moment to be indulged, that because the heathen are involved in thick moral darkness, small intellectual acquisitions, and slight mental effort, will be requisite to furnish them with appropriate instruction. Facts, stubborn and notorious, decisively evince, that they are often distinguished for shrewdness, sagacity, and acumen—for skill and ability, if not in defending their own superstitions, in giving point, and force, and effect, to plausible objections to Christian truth. Missionaries must stand constantly prepared, not only to expose the absurdities and wickedness of idolatry, but also adroitly to repel whatever attacks may be made upon the Gospel, and to exhibit it before the eyes of the heathen in all its native beauty and glory. We much doubt, whether less talent, and skill, and address, are requisite to impress the truths of the Bible on the dark minds of pagans, and the uninformed minds of children,* than are requisite to successful efforts in furnishing reli-

* Respecting the efforts which are necessary to furnish instruction adapted to the minds of children, we rejoice in the indications which show that a salutary change is going on in the public sentiment. We rejoice to see some of the best talents and most cultivated intellects, skilfully and successfully employed in the noble work of teaching the young how to think, and feel, and act. Such names as *Gallaudet*—we wish there were many such—we love to see on the title-pages of the books which we put into the hands of our children.

gious instruction to cultivated intellects. The mortifying statement of Buchanan ought not soon to be forgotten: "I have sometimes been ashamed, to see the Christian missionary put to silence by the intelligent Bramin, on some point relating to the eastern nations, or to the present state of mankind." And we apprehend there are, on heathen ground, communities where ignorance of the leading principles of philological or natural science, in a missionary, would operate equally to the discredit of the Christian cause.

And what shall we say, in this connection, of the labor of translating portions of the sacred Scriptures into other languages? To those who, with any proper qualifications, have attempted for themselves to translate a single chapter, nay, a single paragraph of the Old or New Testament, into good idiomatic English, we need not utter a syllable, to create the fullest conviction in their minds, that the task is at once in a high degree arduous, difficult, and delicate. To others, who on such subjects are chiefly influenced by the authority of names, we would say, What think ye of a work which gave full exercise to all the powers, and drew forth all the resources, of such a man as MARTIN LUTHER? What if you had seen him intensely engaged, hour after hour and day after day, in tracing the relations of a single particle, that he might fully, clearly, and accurately apprehend its meaning, and give it an appropriate place and just expression? You need not be reminded that this reformer was well-nigh crushed with the weight of cares and labors which the welfare of "all the churches" imposed upon him. You would regard the argument as most superfluous, which should be employed to prove, that Martin Luther was, in the highest sense of the

phrase, a practical man. You would frown on the writer, who, in the most distant manner, should drop the intimation, that Luther could waste his time and strength in literary trifling. Judge, then, from his unwearied, exhausting labors, how great a task it must be to translate the Bible. But this task, when undertaken by the missionary, must be still more difficult, delicate, and perplexing, from the necessity often imposed upon him of actually *creating* no small part of the language into which the sacred text is to be rendered. Appropriate helps and learned friends, are often at too great a distance to be consulted. The responsibility of preparing "the word of the Lord" for the pagans, almost alone, with few good books, in a foreign language, imperfect it may be in its structure, poor in appropriate words, and unsettled in the use of terms, might well fill the most gigantic and accomplished mind with painful apprehensions. No man, competent to estimate the magnitude of such a work, could attempt it without intense anxiety and a trembling hand. And is this the work to be committed to uncultivated, unpracticed minds? We know of no words of sufficient strength and point, to furnish the rebuke which such a careless disregard of the highest interests of the church deserves. The missionary work demands the most vigorous, well-furnished, and highly-disciplined intellects, which can be found among the ministers of religion. Let men, enriched with such gifts, be anxiously sought for and fully employed in the sublime design of evangelizing the nations.

And here we must be permitted to say, that it is with heart-felt and lively satisfaction, we contemplate the intellectual character and literary acquirements of many of the men who have gone forth on errands of mercy to

the heathen world under the direction of the American Board of Foreign Missions. With a number of these individuals, it was our delightful privilege to be intimately acquainted. And certainly they were surpassed by very few of their companions in study, in the generous enthusiasm, the wakeful diligence, and distinguished success, with which, in preparing for their sacred office, they devoted themselves to intellectual pursuits. High stations of literary responsibility in their own country, they were well prepared to occupy with honor to themselves and advantage to those around them. Nor have these men, since they entered upon the appropriate field of their labors, disappointed our expectations. Their official labors, so far as they have met the public eye, have been strongly marked by weighty thought and rich illustration—by appropriateness, impressiveness, and power.*

There is another class of missionary qualifications, to which, it may not be uncharitable to doubt whether sufficient attention has been paid by those who propose to engage in the work of proclaiming the gospel to the heathen—on which a sufficient stress may not always have been laid by their instructors and directors. We now refer to what we shall call, without pretending to speak with philosophical exactness, the *social* qualities requisite for missionary life. The nature of their design, and the field of their exertions, will often require

* One of the most distinguished judicial officers of the British government in India, stated to the conductor of this work, that during a long residence in Hindostan, he had never met with missionaries or religious teachers, who were so well qualified for their work as the American missionaries. A similar testimony to the ability and judgment of our missionaries in Ceylon, was given in very strong terms, by a scientific gentleman in the service of the East India Company.

missionaries and their families to live together. They must do this amidst multiplied privations and severe self-denials. They will have occasion for an exhaustless fund of meekness, patience, and cheerfulness. Much of a yielding, accommodating, forbearing, and forgiving spirit, they will need in their mutual intercourse with each other. Though in saying so we may provoke a smile in our readers, we do not hesitate to affirm, that missionaries should be greatly distinguished for *good nature*. This quality, when modified and sweetened by the "grace of God," will spread perpetual sunshine around them. We hope we shall not appear arrogant, if we say, that when our thoughts have followed the candidate for missionary employment into his closet, we have been tempted to wish that we could infuse into his heart the spirit of such inquiries as the following: Perhaps, at your father's hearth, you belonged to a considerable circle of brothers and sisters. What influence had your conduct upon that interesting and beloved circle? Did you breathe upon them the spirit of forbearance, amity, and love; or were you peevish, hasty, and domineering? Did you secure for yourself their confidence and affection; or did they look upon you with aversion, suspicion, and distrust? And since you began to cherish hope in the mercy of the Savior, of what stamp has been the social intercourse between yourself and your friends? In what light were you regarded by your companions in study? How did you act your part amid the scenes of *domestic* life? Have "little things" been apt to "put you out"—to make you querulous and unhappy? Are you prone to look upon the "dark side" of every transaction and event? Are you prompt, rigid, unyielding, in exacting every iota of what you deem

your right? Are you overbearing, positive, or vehement, in maintaining your opinions? Are you fond, in your connection with others, of having the "pre-eminence?" Do you love to talk about yourself? Are you "particular," nice, fastidious, in the accommodations you demand? These, and such as these, are questions which every one, who would engage in the missionary work, ought frequently to ponder, ought carefully to weigh, ought rightly to determine.

If, in touching upon missionary qualifications, we do not dwell long on the unutterable value of *cordial, earnest, and consistent piety*, the reason may be found, not in any slight sense we may be supposed to have of the necessity of this qualification, but in the frequency, felicity, and power, with which this point has been illustrated and enforced. We scarcely need repeat what has been often said, and what can not be too deeply felt, that warm, lively, devoted love to God our Savior, and a tender, genuine compassion for the souls of men, are the very foundation of the missionary character. These are the very warp of the web. Their sweet influence must reach and modify every other attribute. They must shine through the whole man, or with strong emphasis it may be asserted, "He is not fit for the kingdom of heaven." Let every one who would engage in the missionary work, see to it above all things, that his whole spirit be penetrated, moved, and "constrained, by the love of Christ."

The attributes we have touched upon, very naturally result in that *decision of character*, which, under the government of God, both prompts and enables one to "expect and attempt great things." The men who are gifted with such attributes, will fix their eyes upon an

elevated object. Towards this object they will advance with a firm, undeviating step; nor will they turn aside to the right hand or the left, till they have seized it with a grasp which nothing can relax. Oh that "the Lord of the harvest would send such laborers," in great numbers, "into his harvest." With what eagerness and joy would they not fill their bosoms with the golden sheaves!

Not a little has been said, and said on high authority, on the *passion* for such employments, which every one must feel, who would discharge with honor to himself and advantage to the church, the duties of a Christian missionary. We are not sure that we understand what is often asserted upon this subject. To us, the doctrine not unfrequently held upon this point seems very liable to misconstruction, and misconstruction of an injurious and unhappy tendency. A young man who expects to occupy the pulpit, is greatly affected with the wants and woes of the pagan nations. He clearly sees, that the last injunction of the Savior requires a much larger portion of the "ministers of reconciliation," than are now so employed, to labor for the benefit of the heathen world. The question comes home to him with thrilling interest and marked effect, Am *I* not bound, in obedience to my Savior's injunction, to consecrate myself to the missionary enterprise? There is nothing in my health, in my literary or social character—nothing in the great design of life to which I am devoted, to forbid me. I think, that out of regard to him who loved me and died for me, I could cordially welcome the labors and self-denial of the missionary work. In this work, I should offer without hesitation or delay to engage, if I were not embarrassed with the apprehension, that I want that *passion* for such employments, which, on high authority,

I have heard pronounced indispensable.—Now, for our part, we have no scruple in affirming, that such young men ought not to be so embarrassed. We know of no higher motive for the holiest employment, than an honest desire to obey and please Jesus Christ. Those who are moved and borne on by this desire, we should expect to see cling to the most arduous and difficult design, with a tenacity which nothing could retard, and a perseverance which nothing could exhaust. They are the very men whom the Savior calls into the wide field of evangelical exertion, and whom he will not *fail* to protect, and guide, and prosper.

Every one who engages in the work of evangelizing the heathen, should enter the field of exertion, prepared to toil on long and strenuously with but little apparent success. For success he must indeed ardently pant. His heart must be set upon it. The first indications of it he must joyfully welcome. This state of mind is requisite to enable him "to do with his might what his hands find to do"—to perform his official work with energy, decision, and ever-burning zeal. But let him take wide and comprehensive views of the success for which he ought warmly to aspire. Let him look beyond first appearances. Let him not forget, that no little time, and strength, and skill, may be requisite to prepare the ground for the erection of a palace; and more, to lay broad and deep its ample foundations. Is nothing done till the topmost stone is laid—till the finishing stroke is given? And in the great design of rescuing any pagan community from the thick darkness in which it may be shrouded, how much labor and self-denial are demanded in *preparatory* measures! To form an acquaintance with such a community, to arrest their attention, to

destroy long-cherished prejudices and break up established habits, what incessant and strenuous efforts must be made! Who can say how long and how constantly the stream of light must be poured upon the gloom which the darkness of centuries has been accumulating and thickening, before the process of dissipation shall seem to begin? If we might speak to our missionary brethren in the respective fields of their exertions, with what earnestness mingled with affection would we not say, Toil on, beloved brethren—with unfailing courage and good hope, toil on; "your labor in the Lord shall not be in vain." "The seed you are sowing, may seem to be long buried in the dust." Yet faint not; despond not. You shall not ultimately be disappointed. A golden harvest, rich in the eye of Heaven, shall hereafter spring up in the field of your labors. Before that happy day, you may indeed have gone to your rest. But with angels you shall exult, when you see future reapers filling their bosoms with the precious sheaves. Then "he that sowed, and he that reaps, shall rejoice together."

In the spirit of such language should the church in general cheer her sons, who are "bearing," on her behalf, "the heat and burden of the day," in pagan lands. But what shall we say of those professed Christians who feel impatiently and speak peevishly of the want of such success in our missionary designs as is proportioned to the magnitude of our labors? We frankly confess, that we scarcely know what to say. We are ashamed, mortified, grieved, that any disciple of our Lord Jesus Christ should open his heart to such sentiments, and his lips to such complaints. And we own our grief is mingled with indignation, when we see our missionary brethren, worn down with care, and well nigh exhausted

with labor, exerting their little remaining strength in trying to drag along their heartless, reluctant fellow-laborers at home, in the path of duty and of usefulness. This, we have been ready to exclaim, *this* is too much. These despondent, complaining, apprehensive brethren, scarcely "touch" the burdens of the church "with one of their fingers." They know little of self-denial or Christian enterprise, but the names. They live in affluence and ease, and with much self-complacency bless themselves for giving now and then a trifling fraction of their property, and in some instances exerting a slight indirect influence, for the missionary cause. But their brethren "in actual service," devote spirit, soul, and body, to this one design. In the midst of their embarrassments, privations, and self-denial, they hold on their way with unyielding resolution and perseverance. And shall they, in addition to all their other labors, be subject to the ungrateful task of "keeping up the spirits" of the church at home? We dare not trust ourselves to say all we feel on this subject. Hasten the time, thou Savior of the world, when thy redeemed people shall feel and speak as they ought upon their obligations and prospects, in toiling for the wide diffusion of that light of which thou art the fountain!

But we can not help making haste to guard our readers against the ungrateful prejudice, that the success which in modern times has followed missionary exertions, *is* slight and small. Never was any heart infected with a more unfounded prejudice. This is not the place for statistical details. Those, however, who have acquainted themselves with the official statements which have been urged on the public attention, can not but know, that statistics could easily be made out on this

subject, in which the holiest angel would rejoice. *Glorious success has already crowned modern missionary effort.* And the man who can pronounce this success a slight return for the exertions which have been made, we hesitate not to say, *must set a low price on the human soul, while he greatly overrates the labors of the church.*

On the best method of conducting the missionary enterprise, it is to be expected that various opinions will prevail in the Christian community. For our own part, we rejoice that this great work opens before the church different departments of exertion. We rejoice that the farmer, the mechanic, the school teacher, touched with the "love of Christ," and moved with compassion for men, may here find a most interesting and useful field of Christian effort. In their appropriate spheres of action, we cordially wish them God speed. Some of their number we have known, upon whom we are persuaded that the "blessing of many ready to perish" can not fail to come. We are well aware, however, that we teach no new doctrine when we say, that *preachers* engaged in the missionary work, should consecrate themselves *wholly to the one great design of studying, illustrating, and enforcing the truths of the gospel* in their various bearings and relations. Every plan they form, and every step they take, should be in entire subserviency to this design. Neither they nor their patrons should for a moment forget, that it is "by the *preaching*" of the gospel that the Son of God "will save them who believe." To the preaching of the gospel, then, their best energies and highest efforts should be directed. A missionary may indeed be a skilful agriculturist or a "cunning" artist—may be shrewd, sagacious, and provident,

in financial concerns. Without departing from the grand object of his ministry, we are far from denying, that in connection with a missionary establishment, he may turn these and kindred qualities to good account. While they are employed in strict subserviency to the duties of his office, no good reason can be given why he should not make them contribute to his usefulness. But the truth can not be denied, and ought not to be concealed, that while he turns his skill and experience in secular concerns to good account, he is in danger of having his attention diverted from the great end of his office. He is in danger of spending time and strength in economical arrangements and muscular labor, which should have been employed in studying the sacred volume, and in preparing himself to explain and enforce its truths with greater skill and effect. And this danger is greatly increased by the air of sacredness which is thrown around every thing connected with a missionary establishment. Whatever is here attempted, it is felt, is appropriately and emphatically *the work of the Lord*. And though the missionary may be consuming himself in cares and labors which appropriately belong to others, he may be slow to perceive and feel the injury he is inflicting upon the sacred cause. The tone and strength of his mind may be greatly reduced. He may gradually lose the power of directing his energies to a given point with skill and decision. His interrupted efforts to explain and defend the truths of the gospel, may become more and more feeble and ill-directed. "Gray hairs may be here and there upon him while he knoweth it not." Now it will not do to say, that loose, incoherent harangues, will answer the purpose of instruction among a heathen people. The uncultivated and the cultivated

mind require the same thought, in order to be led to the same conviction and receive the same impressions. The same thought may indeed be presented under different aspects and modifications. But if *effectually* presented, it always requires much labor in giving instruction.

We remember to have fallen upon a remark in Milton, which, we can not help thinking, deserves the serious consideration of every preacher of the gospel. Among other reasons for preferring the practice of praying extemporaneously to the use of written forms, he remarks, that set forms may be used without bringing into exercise *any* faculty of the soul. But the *understanding*, at least, will be tasked in extemporaneous prayer. Now there is a sort of sympathy between the different powers of the mind. The act of rousing the understanding has a tendency to awaken the heart. The exercises of the former, have an influence to draw forth the affections of the latter.—The principle involved in this statement, is, we apprehend, of wide and very useful application. Well-directed efforts of the understanding, in any department of useful study, have a tendency to keep the heart alive—to impart warmth, and life, and vigor, to the affections. Aside from the direct and obvious results of study, in promoting intellectual discipline and increasing the mental acquisitions—points on which we have no occasion to dwell in this connection—it is well adapted, we maintain, to aid our progress towards *moral* excellence. And in this, as in other respects, it is at the peril of their religious character, that Christian ministers give up the habit of diligently applying themselves to severe mental labor. No matter where Providence may call him to exert himself; no matter how rude and

uncultivated his pagan charge may be;—let the Christian missionary be, in the best sense of the word, a *student*. Let him never forget, that the more highly his mind is cultivated, other things being equal, the more vigorous and effective will be his exertions to extend the limits of the church.

Too much attention the Christian missionary can hardly give to the letters and journals which he may send to his friends and patrons. On these, especially, he should lay out his strength. With nice discrimination, he should select the facts to be presented. Whatever skill and ingenuity he may possess, he should industriously employ in giving these facts a form, and offering them in a connection, in which they may work their appropriate effects. He may thus hope, under God, to attract the attention and awaken the sympathies of thousands—to rear up and bring forward many and valuable helpers in those Christian communities which may read his pages. A deep and thrilling interest was extensively awakened, not long ago, in one of our principal cities, in behalf of an American mission, by the just, yet glowing statements of one who had been a very useful member of that mission.

We need not be reminded, that in the suggestions we have made, we have offered little which can claim the praise of novelty. To such praise, on such a subject, we do not aspire. The bold innovator should tread lightly when he enters on missionary ground. Here rash speculation may work unutterable mischief. And such speculation, we can not help thinking, strongly marks the *novel**

* A plan has lately been offered to the Christian public in England, by the author of the Natural History of Enthusiasm, for consolidating the

plans for conducting evangelical exertions among the heathen, which have of late been spread out beneath the public eye.

It is with the sincerest pleasure, that we express our full conviction, that in all important respects the American Board and kindred institutions, have fallen upon the true method of laboring for the conversion of the nations. It is a method which seems to us to be, as far as the circumstances of the case admit, happily accordant with the official course of the first Christian missionaries. Let the present plan of operation be acted on with greater energy and increased confidence. It has been attended with the smiles of the Savior. We exult in the full confidence which it is our privilege to cherish, that the smiles of the Savior will not be withheld in time to come.

But we now approach a point on which we can not but speak with deep and painful emotion. We know full well, that the conductors of foreign missionary operations in this country, would most gladly extend their plans—would eagerly increase their operations a thousand fold. Our hearts have ached within us, to hear them utter again and again, in tones which should fall upon the ears of the churches with startling effect, the word EMBARRASSMENT. Oh, if professed Christians in this highly favored land, would rise up as by a common impulse, to the full performance of their duty; if they would cordially yield to the obligations which bind them

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different missionary societies into one grand institution, to be directed and controlled by the established church! This plan was carefully examined, fully exposed, and triumphantly exploded, by the Rev. WILLIAM ORME, the late beloved and able Secretary of the London Missionary Society, in an essay introductory to Mr. Swan's Letters.

to the Messiah's throne, the word *embarrassment* would in such connections be heard no more. The treasury of the Lord would be filled to overflowing. "The company" of the heralds of salvation would be "great." The angel having the everlasting gospel to proclaim, would soon be seen urging his flight through mid-heaven. His voice, loud as the "sound of many waters," would fall upon the ear of the nations. Glad voices would be heard in heaven, and be echoed from the earth, shouting, "The kingdoms of this world are become the kingdoms of our Lord, and he shall reign forever!"

We sometimes seem to hear the voice of our beloved missionary brethren, as from their different stations they look back towards the redeemed churches of their native land. We hear them addressing those who are devoted to the sacred office. Dear brethren, they exclaim, lift up your eyes and survey the field in which you stand. "*The field is the world.*" Can you for a moment think, that compared with the laborers who are toiling at home, a full proportion of laborers are engaged in foreign service? You can not for a moment indulge such an apprehension. Who then can be found among you, who will promptly, cordially, joyfully, devote himself to this exalted work? Come, dear brethren, and help us. We faint beneath the burden which rests upon our shoulders. *Come and help us.* We are overladen. Do none of you pant to tread in the footsteps of Brainard, and Martyn, and Hall? We long to bid you welcome to the field of missionary effort which it is our privilege to occupy.

Again, we seem to hear them addressing the churches bought with redeeming blood. Bear with us, we hear them say, bear with us in what some may deem our folly.

Look on us. We have literally devoted whatever we are and have to the service of the churches. We are ashamed to speak of our labors, self-denials, and sufferings. Yet, brethren, we are not entirely strangers to suffering and self-denial. We have no complaint to make; but you will permit us affectionately to appeal to your consciences and hearts. Will you *sustain* us in the service to which we have been consecrated? From this service we do not ask to be relieved. We rejoice "to spend and be spent" in so glorious a work. But to be crippled and embarrassed in our designs for want of those aids which you, dear brethren, are well able to afford—this, *this* goes like a dagger to our hearts. We rejoice in the circumstances of ease and plenty by which we see you surrounded. We rejoice to see you "sitting beneath your vine and fig-trees, having none to molest you or make you afraid." Long and graciously may Heaven smile upon you! But, dear brethren, REMEMBER US. Remember the cause to which both you and we are devoted—a cause dear to the heart of everlasting Love, and which should be dearer to us than life itself. Oh, let not that cause longer be embarrassed. Stand up to sustain it. Give it your prayers, your influence, and a portion of your property. Cling to it, we beseech you, with a warmth of affection, and a strenuousness of effort, proportioned to its importance. Urge on—Oh, urge on the triumphal car of your Messiah, that you may unite in the shouts which shall proclaim him King of a redeemed, conquered world!

HOME MISSIONS.*

Every man who thinks with us, that the best interests of this country are vitally connected with the *character* to be formed by the inhabitants of the Valley of the Mississippi, will regard the question as deeply interesting and highly important, *What sort of religious teachers are demanded by the peculiar wants of the West?* Whatever this character may ultimately be, the ministers of religion may reasonably be expected to have a leading agency in creating and combining the elements of which it may be composed. To them it must naturally belong, in the most important departments of human interest and exertion, to instruct the understanding, guide the conscience, and mold the heart. They will be likely to impress their own image on the growing mass of living beings on which they will be permitted and commissioned continually to act. Their influence, for good or for evil, can not fail to reach the very vitals of the mighty community with which they will be connected. This influence must correspond with their character. It must be modified and directed by the views which they may hold, the feelings they may cherish, the objects to which they may be devoted. Who, then, can help seeing, that when we speak of the *character which they ought to bear*, we touch upon a subject of momentous import and thrilling interest?

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* Review of the fifth Report of the American Home Missionary Society. New York—1831.——Published in the Christian Spectator—1831.

It seems to be not an uncommon prejudice, that ministers destined to the new settlements of the West, may perform the duties of their office, and meet the expectations of the Christian public, though gifted with less skill, address, and enterprise—with talents less commanding—than the pulpits of our long-established parishes demand. This apprehension, we have ventured to call a prejudice. For by what reasonable pretense can it ever be supported? In a new settlement, here and there a pious family may perhaps be found, which, with much labor and many tears, has erected an altar to the Lord their God. Other families appear, which, connected with well-ordered communities at the East, were once held by the restraints and awed by the authority of sacred truth. But in removing to a wilderness, the charm of Christian associations has been dissolved—the power of religious influence has been broken. Eternal things have imperceptibly lost their hold upon their minds, and gradually escaped their view. The "things of time and sense" fill their vision, absorb their feelings, and occupy their active powers. The moral agent, "made but little lower than the angels," and hastening to the august scenes of the spiritual world, sinks down into the animal, which seldom looks beyond the inquiry, "What shall I eat, what shall I drink, and wherewithal shall I be clothed?" Here, moreover, prowl the bitter scoffer and the spiteful infidel. From the hated bonds which Christian institutions imposed on their native soil, they eagerly broke away, and made haste to fix their abodes amidst the deep shades of the wilderness, where they might hope to enjoy the privilege of blaspheming the name and contemning the truth of God, unchecked by the restraints and unwarned by the authority of a health-

ful public sentiment. In the midst of communities formed of such heterogeneous and unwrought materials, it must be no common task to place the institutions of religion on a firm and broad basis. To support the massive, well-wrought, well-established pillars which uphold an eastern church, is one thing; to hew such pillars from the quarry, remove them to their appropriate places, and make them the "glory and stability" of the house of God, must be quite another. And shall it be said, that the latter task may be well attempted with less skill, less ability, less decision of purpose and energy of character, than are requisite to perform the former? The tendency of such an opinion is most mischievous, and, so far as it prevails, must lead to most disastrous results. Surely, to rouse the feelings and fix the attention, to enlighten the understanding and move the heart, to guide the purpose and form the character, of the mass of living beings which occupy the great western valley, demands skill, ability, and address, of the highest order, talents the most attractive, and powers the most commanding.

Here we may be permitted to remark, that in our apprehension, the word "*want*," when applied to the religious condition and spiritual prospects of our fellow citizens at the West, is greatly misunderstood. To necessities the most weighty and pressing, they certainly are subjected. The truth of this statement our readers will admit without demanding in detail the frightful proof which with overwhelming force supports it. It is clear, that these necessities must be met and removed, or the day is not far distant, when the fragments of our civil and religious institutions will lie scattered about the grave of our republic. Delay is big with danger. Every moment which we waste in ease and idleness, sinks

us deeper "in the miry clay." Let good and intelligent men at the East know, before the statement falls upon their ears in a thunder-clap, that they are approaching a fearful crisis in the history of their country. They might now hope, under God, could they be persuaded to put forth the mighty effort, to impress their own image on the forming mass of intelligence which is filling the great western basin. They might now stretch forth a plastic hand, and reduce it to the form, and give it the complexion which they might choose to impart. But let them not forget, that the precious moments "linger not." What they intend to do, must be quickly done. The mass on which they are to operate, now soft and impressible, is fast becoming hard and rigid. If they now choose indolently or selfishly to neglect the task which demands their attention and their efforts, they may rest assured, that their children will heap curses on their memory, so weighty and withering as well-nigh to break the slumbers of the grave. If the West is neglected, the East must perish. The destinies of the one and the other are intertwined together, and can be separated by no hand less powerful than Jehovah's.

By the spiritual wants of the West, some seem to understand *a strong desire* for religious instruction and divine influence universally prevalent. Would to God this were the true import of the phrase. The thought which it would then embody, would be deprived of no small part of its present frightful import. Those who put such a construction on the phrase, are liable, if they visit the West on an errand of mercy, to be shocked and staggered with disappointment. They expected to be greeted with a cordial, cheering welcome, from scores and hundreds, who would eagerly gather around them

to catch the message of life from their lips. They expected that their labors of love would be earnestly sought and highly prized by multiplied communities. Alas, what mean the deep apathy and stupid indifference which they are every where constrained to encounter! Instead of a large assembly, a little group tardily collects around them. Instead of profound silence and breathless attention, they are pained with marked indications of sluggishness of mind and listlessness of spirit. Instead of being animated by the happy results with which their labors are crowned, they will often have the mortification of finding themselves neglected and forgotten. If they are not prepared for this, their souls will sink within them. They will be disgusted and discouraged. The necessities of the West, they will be ready to conclude, have been greatly overrated and strangely magnified. The people, they will be tempted to think, are far enough from *wanting* ministers of the gospel; and their own services, they will be apt to suppose, are much more needed among the sepulchers of their fathers.

The phrase "moral wants," admits of a meaning far more comprehensive and heart-breaking, than the construction now referred to. There are wants more pressing and imperious than the most vehement desires that ever preyed upon the pining spirit. They are indicated, not by conscious pain—the certain symptom of remaining life,—but by a fixed torpor, which seems to betray the touch of death. *Insensibility* is the worst feature which marks the condition of many communities, whose necessities hang upon them with a weight well-nigh crushing. Such communities are to be aroused. To their miserable condition and appalling prospects, they

are to be thoroughly awakened. They are to be persuaded to bestir themselves—to put forth vigorous and decisive efforts to break the charm in which they have long been held. They are to be brought to practice self-denial and submit to sacrifices, for the sake of enjoying benefits which they have long regarded with deep indifference or sovereign contempt. Such is the task, which, in multiplied instances, the Christian minister who would build up the church in the Valley of the Mississippi, must attempt. Shall it be carelessly committed to feeble or unskilful hands? Shall the preacher who can not stand erect in a New England pulpit, be sent to raise the Christian standard in the western wilderness? Is he the man who is to be commissioned to gather around him the disciples of Jesus Christ who are thinly scattered through the "new settlements," to inspire their counsels and guide their measures—to pour upon their hearts the spirit of assured hope and holy enterprise, and to lead them into the exhausting conflict which they must maintain with enemies, numerous, powerful, and malignant? Shall his voice be employed in breaking up the torpor which creates, far and wide, on the right hand and on the left, a silence, deep, sullen, gloomy, as the silence of the grave? Will his agency be adapted to produce, in hearts cold and dead to the worth of Christian institutions, strong desires to listen to the messages of mercy and taste the fruits of salvation? Is he the man who may justly be expected to silence the scorner and convince the skeptic?—the skeptic on the very ground where abundant aliment is furnished to strengthen his doubts and nourish his prejudices?—the scorner, exulting in the confidence and applause of the thoughtless multitude, lavished on him for the ingenuity

and skill which he has always been forward to display in making Christianity appear like a "cunningly devised fable?" We urge these inquiries on the attention of those, if any such there are, who, proudly seated beneath the shadow of a splendid pulpit, and receiving divine truth in the most attractive and impressive forms, fondly dream that almost any preacher who can spell out a text, will answer for the rude congregations of the West. That ministers are needed in the great western valley, is no mistaken apprehension. Let those who direct their steps "thitherward," be increased a "hundred fold." But let them raise their desires and adjust their exertions to an elevated standard of skill and ability.

In the instructions which have been given to ministers destined to the West, and in the expectations respecting their labors which have been indulged, a great deal of stress has often been put upon their *activity*. The first, the second, and the third thing they were required, in their official course, to do, was to be ACTIVE. They must travel extensively, visit frequently, preach abundantly. Whatever else they might spare, to their limbs and lungs full and constant play must be given. Their habits of reflection might indeed be broken up; their course of study might be interrupted. But this was regarded as a sacrifice which they must consent to make, in order to build up the church in the wilderness. Now, we undertake to say, that such apprehensions are entirely erroneous; and the instructions given, and the practice founded on the basis which they furnish, must be of unhappy tendency. Why should it be forgotten, that the seat of all healthful activity in the cause of Christian truth is *within?* The main-spring of those

exertions by which the influence of the gospel is to be extended and maintained, operates unseen, in the fervent, well-trained spirit. The light which the preacher would pour upon the understandings of other men, must shine from his own. His own awakened sympathies must move the hearts of others. His own image, molded on the Christian model, he is to impress on those whom he is commissioned to instruct. His usefulness does not depend on the number of miles he may travel, on the number of visits he may make, on the number of sermons he may preach. It depends on the weight and extent of the influence which he is enabled to exert. And the extent and weight of his influence, depend far less upon his locomotive activity, than upon the energy and skill with which he employs his powers and expends his resources. He may be always on the wing, yet leave no trace behind him; the moment he disappears, he may be forgotten. Or, he may confine his labors to a smaller field, and yet reap a more abundant harvest. The fall of the massive oak depends as much on the weight as the number of the blows which may be struck. A preacher can not command attention, especially among the indifferent and skeptical, unless he has important, striking thoughts to communicate. He can not impress the mind, unless he can bring truth before it under interesting and attractive aspects. To speak with authority, he must thoroughly understand and deeply feel the import of his sacred message. But how can he do this, without laborious thought and painful study? Can he penetrate into the depths of truth, ascertain its different bearings and various relations, and present it to those around him in all its sweet simplicity, attractive beauty, and subduing power, without welcoming the severe and exhausting labors of the devoted student?

We have already thrown out the intimation, that at the West the Christian preacher must expect to encounter a stubborn, fiery, malignant infidelity. Not unfrequently it will meet his eye under imposing forms, supported by loud pretensions to argument and candor. He will be often grieved to find, that popular prejudice and public sentiment have thrown around it a bulwark which seems to frown defiance on the most bold and spirited assailant. Nay, he may be forced to see, that instead of confining itself to a defensive attitude, the fiend stalks abroad, seeking whom it may devour. Here is a foe from which the Christian preacher may not shrink, and which he can not avoid. He must strip this Goliath of his armor. His sword of celestial temper, then, he must wield with a skilful and experienced hand.

No minister who visits the West, need expect that infidels will be awed by his *authority*. The hypocrisy of their pretensions, the sophistry of their reasonings, and the malignity of their designs, must be clearly and fully exposed. They must be stripped of their disguises, and driven from their "refuges of lies." Covered with the shame of conscious deformity, they must be held up to the public gaze, till disgust turns away every eye and sickens every heart. The general sentiment must be purified. Public character must be formed on the Christian model. The agents to whom such a work should be committed, ought not only to have warm hearts and vigorous minds; they ought also to be distinguished for such habits as are adapted to keep the mind and heart in a high state of discipline. They should be careful readers, close thinkers, conclusive reasoners. With *sacred literature* especially, they should cultivate an intimate acquaintance. Whatever is adapted to illustrate the Bible, they should eagerly lay hold of.

Wherever they may appear as strangers, here they should be at home. A just exposition, clear illustration, together with a direct and earnest enforcement of the sacred volume, they will find to be the best means of defending and promoting the cause to which they are devoted.

Here we can not help throwing out a caution for the benefit of those who are looking towards the West as the field of their future labors. When you form your standard of attainment and exertion, we would say, Beware of acting on the views of those good-natured counselors who will be forward to assure you, that your plans of study must be broken off. Whatever may be attempted at the East, you must yield, say they, in a new country, to the resistless force of peculiar circumstances. Interruptions so numerous, avocations so distracting, necessities so pressing, will beset you, that you must be content to give up the hope of increasing and extending your intellectual acquisitions. Your official labors will often be demanded at different and distant points of the surrounding country. To all such demands, at whatever expense of time and strength, you must not fail promptly to yield. Besides, you must not expect that those for whose benefit you labor, will afford you a full support. You must make provision for your temporal necessities. The time which you might otherwise devote to study, you must give to pecuniary calculations and manual exertions. You may as well, then, sit down contented with what you are, instead of making vain and fruitless efforts to improve your character.—Such a doctrine, often urged by those who have long occupied the ground on which the young Christian laborer sets his feet, hangs with the oppressive weight and benumbing influence of

the incubus upon his mind. He sinks down discouraged. His heart dies within him; and he who might have been a giant, sinks into a mere dwarf. Let those who by such a doctrine have chilled the enterprise and wasted the strength of the church, look well to the account which they must one day render to their Master!

It is not necessary that a minister connected with a newly settled community, should give himself up to the mercy of occasions—should surrender himself to every call which may present itself, and to every visitor who may demand his time and attention. Nay, this he can not do, without violating sacred obligations. In expending his strength and his resources, it is his duty to adopt that plan of exertion which is best adapted to his most extensive usefulness. Such a plan, with his eyes lifted up "to the Father of lights," let him form. Its adaptation to the end for which it was conceived, let him test by actual experience. Let him alter, and modify, and improve it, as the circumstances in which he is placed may seem to require. Then let him adhere to this plan. Let him turn a deaf ear to those seducers who would persuade him, that attempt what he may, he can accomplish nothing. Let him remember MARTIN LUTHER, who, under the pressure of labors and responsibilities well-nigh sufficient to occupy an angel's powers, found time and strength to pursue with marked success the study of sacred literature. Let him remember the great Scotch reformer, who, involved in cares the most weighty, and engaged in enterprises the most stupendous and exhausting, ventured, at *sixty years of age*, to commence the study of the Hebrew language. Thomas Boston, too, let him remember, who, with multiplied pastoral engagements, and pinched by the hand

of poverty, and watching by the couch, where, year after year, lay a beloved wife confined by wasting sickness, pursued his chosen studies with an ardor which nothing could chill, and with results equally gratifying to himself and useful to the church. Let him remember Henry Martyn, who, burning with a seraph's zeal in his appropriate work, continued with intense ardor and delight to push his researches in sacred learning. Let him dare to act upon the maxim, *that what man has done, man can do*—and the obstacles which with frowning aspect seem to obstruct his path, will vanish into smoke.

A minister may refuse to act upon a well-adjusted system of exertion. He may live at random. He may be the mere creature of occasions. He may be driven to and fro by the conflicting demands which from various quarters are urged upon him. In pursuing such a course, he can not fail at every step to be embarrassed. He will often feel hurried and distracted. Yet he is not without his hours and even days of leisure. They often occur. They return far more frequently than the careless observer once imagines. But alas, they are nearly wasted. "What is the value of an hour? What, in so short a space of time, can be attempted?" Nothing, by the man who lives at random—who expends his time and strength without regard to system. But these hours, so cheaply prized and so lightly thrown away, might have been turned to high account. In a well-arranged plan, they would have found their appropriate place—would have been made subservient to some great and beneficial design. And the chief reason why so many ministers have so little time for profitable study, may be found in the loss of single hours, permitted to glide away unimproved.

There is one fact, on which we have often dwelt with lively interest, of which we shall venture to remind our clerical readers. The fact is this: Christian ministers at different times have risen into notice, who, under the embarrassment of a diseased constitution and enfeebled health, have not only performed an amount of active labor which most of their stronger brethren refused to attempt, but have also at the same time made high attainments in some of the departments of sacred learning. We might here mention the names of Calvin and Baxter; and if delicacy did not forbid, of some of our honored brethren, who, we hope, will long be spared to cheer the church and bless the world. Their example, better than a thousand other arguments, evinces that ministers in general, could they be persuaded to make the noble attempt, might greatly enrich their minds, refresh their spirits, and extend their usefulness, by well-directed efforts in some department of sacred study.

We shall without any hesitation pronounce it a great mistake for ministers in any country, new as well as old, to regard themselves as bound by strong necessity to devote that time to secular calculations and manual labor, which the cultivation of their minds and the improvement of their hearers demand. On every preacher who falls into this mistake, we can not help looking with compassion and regret. The resources of his mind must run to waste. His intellectual energies must gradually be reduced. At every step in his official course, his skill and power in doing good will probably be diminished. His hold upon the respect, esteem, and confidence of those with whom he is connected, he must expect will be relaxed. As his mind acts in his official labors with less and less decision and effect, the thought

he employs, and the motives he presents, will impress the minds of others with diminished force. His influence must be reduced—his usefulness impaired. His prospect of deriving support from his people, must of course be constantly growing more dark and discouraging. The history of the church too clearly proves, that these views are derived, not from the figments of the imagination, but from the sober realities of life. Wherever they may expect to labor, at the West or at the East, to those who are about to ascend the pulpit, affectionately would we say, *That course of conduct which is adapted to give you the strongest hold upon the minds of those around you, is best adapted to secure a supply for your temporal necessities.* The manual labor which is neceseary to preserve your health and invigorate your frames, you have a right to turn to the highest possible account. But beyond this, beware of diverting any strength to secular pursuits, which you might give to your sacred studies and your official engagements. "Make full proof of your ministry." Raise your desires and adjust your movements to an elevated standard of skill, ability, and usefulness, and rest assured you will find yourselves sustained. Your labors will be sought and prized. A strong hand you will be enabled to fasten on those who listen to your instructions; and you will witness with surprise the efforts they will make to provide for your wants and retain your services. When has the Savior been known to desert a minister, who cordially, strenuously, and untiringly, devoted all his powers and resources to the extension of the "kingdom of heaven?"

Different writers, in describing the qualifications requisite for a western preacher, have insisted with great

earnestness, that he should be prepared to deliver his thoughts and sentiments without the assistance of a manuscript. This doctrine, however true it may be, is, we apprehend, liable to misconstruction. On many minds at the East, the prejudice seems to be strongly fastened, that an unwritten sermon must be a loose, ill-arranged, unstudied harangue. Those who frown upon a manuscript whenever it is displayed in the pulpit, they suppose must be pleased with mere declamation. They bless themselves that they have a better taste. They like systematic arrangement, well-digested thought, and a finished style, in the discourses to which they may be called to listen. And these they imagine they have, because they have a manuscript! We think, however, that we have heard some scores—it may be hundreds—of written sermons, which were wholly *extemporaneous* efforts. And *such* sermons we certainly should prefer to have without the embarrassment of a manuscript. But the misconstruction at which we have hinted, and against which we would guard, consists in the apprehension, that a western pulpit demands, not profound thought, and compact argument, and good taste, but merely fluent, fervid declamation. Hence the conclusion, that prompt and wordy speakers, whatever they may happen to be for mental vigor and intellectual discipline, should be selected for the West. From suggestions already made in this paper on other points, it will be readily inferred, that we regard this conclusion as untenable and mischievous. Such an inference we are far from disclaiming. A prompt, fluent, unhesitating manner of expressing his thoughts and sentiments, in any minister, is, in our estimation, a qualification of great worth and happy tendency. It is adapted, wherever it

may be employed, to subserve the interests of truth. It is an attainment to which every Christian preacher should ardently aspire. But it is manifestly a great mistake, that fluency of utterance can, in the rudest settlement, supply the place of weighty thought, conclusive reasoning, and impressive sentiment. What can be more vapid—what more useless, than windy declamation, which roars furiously and incessantly about nothing? Let the young preacher who sets his face towards the West, however he may rise in speaking above a manuscript, beware of sinking below the dignity of an intelligent, solid, instructive teacher of Christian truth. Such a teacher is the man who will be welcomed, sustained, and prospered, among the inhabitants of the "Great Valley."

There is one topic of delicate bearing and complexion, on which we feel ourselves constrained to offer a few suggestions. In one circle and another, we have not unfrequently heard the statement made in the language of deep regret and pointed reprehension, that not a few who have visited the West to preach the gospel, have, after laboring a while, returned to their native New England. Such an abandonment of the stations they had chosen, is generally regarded as clear and decisive proof of the want of an enterprising, self-denying spirit. It may be so. Yet we can not help believing, that the censures which are inflicted on them, would often be not a little softened, if the circumstances in which they acted were fully known. A description of their trials might be greatly useful to those who propose to occupy their deserted places. A young preacher, intent on doing good, finds his mind occupied and his heart moved with the condition and prospects of the western churches and

congregations. It strikes his mind as a most important and delightful task, to offer the bread of life to those who are "perishing with hunger." He resolves, and resolves with all his heart, to engage in it. He marries a young lady of cultivated mind, refined taste, and pious habits. The enterprise in which they are to be engaged, engrosses their thoughts, and feelings, and conversation. They talk about the trials which they must encounter. They make their design the subject of frequent, fervent supplication. At length they set out for the field of their future labors, and after a tedious and exhausting journey, their eyes behold the mighty harvest. But the air of romance which once hung over the scenes on which they have entered, has vanished. They find that they must grapple with the rugged realities of a life of incessant labor and constant self-denial. Trials they had indeed expected; but trials of an aspect and complexion different from those which they are constrained to encounter. They looked for severe labor, coarse fare, and treatment occasionally rude. "None of these things," they thought, "could move them." But amidst the more elevated members of the communities in which they might labor, they had fondly hoped to be cheered beneath the pressure of their burdens, with the smile of encouragement, the voice of sympathy, and those thousand little acts of benevolence, which, however noiseless and nameless they may be, have a direct and powerful bearing on social happiness. But they find, perhaps, that the maxim which regulates public manners and controls and modifies public sentiment, is the motto often adopted by children in their sports, "*Every man for himself.*" Now and then, perhaps, on some extraordinary occasion, the attractive form of benevolence may be drawn from its

concealment; but in the common, every-day intercourse of social life, they are shocked by the predominance of selfish tendencies and habits. They are often tempted to think that nobody cares for the humble missionary. His wife sickens under the weight of cares and labors to which she had not been accustomed. Day and night her mind is haunted with thoughts of a grave prematurely opened for her in a land of strangers. She lifts an imploring eye to her husband. He understands its meaning. He feels the force of the appeal which is directed to his heart. He persuades himself that he ought not to see her die for the want of those attentions which might easily and certainly be secured in the land of her nativity; and the next day he sets out for New England! This sketch we do not offer as a full and accurate description of frequent cases of actual occurrence. We do not assert that any instance bearing precisely these features has ever occurred. What we have said, we wish to have regarded in the light of hints, which look to actual occurrences variously modified. And however trifling this subject may appear to superficial observers, we have reason to believe that it bears directly on the vitals of clerical usefulness and happiness in the sphere of exertion on which we have been dwelling. We have occasion to know, that even missionaries to the heathen have found their severest self-denials in the little every-day occurrences of social life, which seemed to themselves too trifling to be mentioned. We have heard it said that single drops of water falling incessantly on his head, will drive any man to frenzy and desperation.

The statements we have made, in their bearing on our brethren and fellow citizens at the West, we would promptly and carefully guard from misapprehension.

To reduce the forest to a "fruitful field," is in all respects a rugged task. The families which compose the nucleus of any young community, are few and scattered. Their first dwellings, temporary in their design, are of the cheapest kind. They do not expect what is convenient; they only ask what is necessary. Every family is thrown upon its own resources. Every member is fully occupied—often to the utmost stretch of exertion. What can be neglected, they can not be expected to attempt. A thousand little acts of mutual assistance and social kindness, which in other circumstances they would gladly perform, they are constrained to omit. At length, as might naturally be expected, their feelings become conformed to their circumstances. What was at first matter of necessity, becomes matter of choice. Their character is the model on which is formed the character of their children. And when at length the circumstances which constrained them to *appear* selfish have passed away, the unlovely appearance may have given place to the disgusting reality. A thousand little charities, as sweet as they are cheap, without which life scarcely deserves the name, may have perished.—And here, however we may be disposed to shrink from so delicate a point, we shall venture to propose the question to all whom it may concern: Might not the most important aid be often rendered, at a small expense, to the best of causes, by giving benevolence a controlling influence *over the minute concerns*, as well as over the more imposing designs, of life?

We think that we have furnished ground for the inference, that it must be an ill-advised measure for a Christian preacher to lead a wife of feeble constitution and sickly habits into the midst of a new settlement. A

thousand embarrassments, with crippling energy, will hang upon him, which he can neither shake off nor sustain. Nor should she be *squeamish*. She must be ready, for Christ's sake, to accommodate herself to circumstances ill-suited to the views and tastes which she had derived from early education. But she ought to have too much of character, to permit this act of accommodation to disturb and derange the elements which compose her habits. She ought to be alive to every opportunity of elevating the views and refining the taste of those with whom she may be connected. This she may do without shocking their prejudices. All invidious comparisons between the West and the East, she will carefully avoid. The tone of social intercourse she will be anxious to raise by an influence as imperceptible as it may be powerful.

But we must hasten to a somewhat abrupt conclusion of the miscellaneous thoughts which are embodied in this article. To the statements which we have already made, nothing need be added to illustrate our views of the commanding importance of the West, as a field of official labor for the ministers of Jesus Christ. We much doubt whether any mind can be found which is occupied by views and impressions as deep and comprehensive as the magnitude of the work there to be attempted would justify. When did a field require a larger number of skilful and efficient laborers? When did a harvest more earnestly demand the sickle? We hope that there are hundreds at the East, who are panting to expend their strength and resources on ground so well adapted to noble enterprise and high endeavor. On this ground let them enter; here let them enter in the spirit of their Master, and their success and reward are as

great as they are certain. God forbid that we should write a syllable which on a fair construction is adapted to depress their hopes and chill their resolution! None will rejoice more fervently than we, to see them stand erect with lofty expectation and holy courage. But we would see them clad in the "whole armor of God." We would have them enter on the scenes of their future labors, with their eyes fully open on the various and weighty trials which are there to be expected. Grateful shall we be to God, if any paragraph of ours may contribute any thing to quicken them in preparing for their sacred enterprise.

EVANGELICAL TRUTHS OFFENSIVE TO THE UNRENEWED, BUT JOYOUS TO THE BELIEVER.*

MATT. xi. 6.—"*And blessed is he, whosoever shall not be offended in me.*"

In the immediate connection of this passage, we are informed that John the Baptist sent forth two of his disciples to present to Jesus this inquiry: "Art thou he that should come, or do we look for another?" Amidst the gloom of the dungeon in which he was confined, John seems to have grown impatient of the delay of Jesus Christ to set up, in the manner generally expected, "the kingdom of Heaven." To excite him, therefore, immediately to seize the scepter, appears to have been the design of the Baptist in sending such a message. In reply to the inquiry of his illustrious forerunner, Jesus sent an account of the deeds of power and mercy which were daily wrought by his hand. The blind, he informed him, received their sight; the lame walked; the lepers were cleansed; the deaf heard; the dead were raised; and the poor had the gospel preached unto them. Works like these were suited to the nature and design of the Messiahship; and however ill-adapted to the condition of a king the circumstances in which Jesus then appeared might seem to be—however his character, doctrines, and movements, might offend Jewish prejudice and

* A Sermon published in the National Preacher—Feb. 1829.

hurt worldly pride—he assured John that he was a truly happy man, who should cordially confide in him as the Savior of the world.—"Blessed is he, whosoever shall not be offended in me."

The only term in the text which requires explanation, is the word "offended." In its literal meaning, it describes the condition of one who has stumbled and fallen upon some object which lay in his way. In the New Testament it is used in a figurative sense; and describes a state of error and sin, and especially that most destructive error of rejecting the gospel of Christ. Hence some who rejected the claims of Jesus to the Messiahship, on the ground of his obscure birth, are said to have been "offended in him;" they spurned the overtures of mercy which he made, and thus involved themselves in guilt and ruin. Many things in the character and instructions of Jesus were at war with worldly pride and prejudice. Not a few would turn away from his efforts to bless and save them. Happy, however, *truly happy*, were they who should confide in him as the Savior of the world.

The declaration of the Savior, thus explained, it is my present object to illustrate and apply. In doing this, I shall proceed on the ground of the following statement:—*The particulars in the character and instructions of Jesus which are matters of offense to the unrenewed mind, are sources of happiness to the Christian.*

The points which in this discourse I shall bring forward to illustrate and sustain this statement, you may find in the *two-fold nature of Jesus;* in the *doctrines* which he taught, especially the doctrines of *atonement*, of the *necessity of divine influence*, and of *divine sovereignty;* and in the *precepts* by which he bound his disciples *to be humble, and wholly devoted to his service.*

First—In the *two-fold nature of Jesus, the unrenewed mind finds matter of offense, but the Christian a source of consolation and joy.* In examining the pages of the Bible, it is easily seen that two classes of attributes, clearly distinct and exceedingly different from each other, are ascribed to him. On the one hand, in tracing his course from the cradle to the cross—from his birth to his death—we see him exhibiting all the attributes (sin only excepted,) which pertain to the human family. He grows in stature, and increases in wisdom; he hungers and thirsts, weeps and rejoices, feels aversion, attachment, indignation; he keenly suffers beneath the various trials to which he is subjected, falls into the hands of his enemies, and dies on the cross. On the other hand, he is presented to our view as the true God, omniscient, omnipresent, almighty; the creator of all things; the searcher of all hearts; one who can forgive sin; the Judge of "the quick and the dead." In these different views of the character of Jesus, the unrenewed mind—especially if it be of a philosophic turn—if it be affected with intellectual pride—finds many difficulties. The attributes ascribed to Jesus in the gospel seem to such an one to be inconsistent with each other. He proudly, perhaps peevishly, demands, How can God be united with man? How can "two distinct natures be combined in one person?" How is this consistent with the divine dignity and majesty? What becomes of personal identity? Who can explain—who understand—who believe a doctrine so full of mystery? Thus perplexed and embarrassed with the difficulties which he finds in the character of Jesus, "he is offended," and involves himself in the fearful error of rejecting the gospel.

But the two-fold nature of Jesus opens to the mind of the *Christian* a deep source of consolation and joy. In his human nature, he beholds in Jesus a "faithful and merciful high-priest," who can be touched with the feeling of his infirmities; who, having been subject to the fiercest assaults of temptation, can pity and succor the tempted; who, having himself been "a man of sorrows and acquainted with grief," can sympathize in his sorrows; who, having himself felt, and keenly felt, almost every variety of suffering, can "lift up the bowed down," "strengthen the feeble knees," "bind up the broken heart;" who, having himself been subject to the horrors of a most dreadful death, can sustain and cheer his people even on a dying bed. And then the human nature of Jesus, veiling the insufferable glories of his Godhead, invites the Christian, borne down with a sense of his guilt, to approach him with boldness, to pour his own desires into his blessed bosom with the sweetest confidence.

In his divine nature, the Christian sees in Jesus a Savior who is always with him; who is acquainted with all his thoughts and desires; whose eye searches his inmost soul; who can forgive his sins, tread down his foes, bear him forward in the rugged path of duty; who can sustain him among tempests, floods, and fires; who can open before him the gate of heaven, and crown him with eternal life. What could he ask which might promote his safety, consolation, eternal blessedness, which he doth not find in Jesus? In his character he finds the very attributes which he needs in a Savior and Redeemer. While he leaves the worldly man, blinded with his own pride and self-sufficiency, to sit in judgment, if he dares, upon the character of the "Word who became flesh and dwelt among us," and to spurn his

overtures of mercy because that character was not conformed to the dogmas of human philosophy, he himself is unspeakably happy in a cordial confidence in Jesus as the Savior of the world.

A SECOND illustration of the subject of this discourse, I find in *some of the peculiar doctrines which Jesus taught.* The first doctrine which I shall mention in this connection, is this: *The penitent sinner is pardoned and saved simply on account of the atonement which Jesus made by his death upon the cross.* In the New Testament, this doctrine is taught with great clearness; the utmost stress is put upon it. At one time we hear the Savior declare, that "except we eat the flesh and drink the blood of the Son of man, we have no life in us." At another we read the assertion of St. Paul, that "through his blood we have redemption, the remission of sins, according to the riches of his grace." And again we listen to the song of heaven, and learn that the "ransomed of the Lord" ascribe their salvation "unto him who loved them and washed them in his own blood." How often does this doctrine, thus stated, offend the unrenewed mind! One man can see no propriety in permitting the innocent to suffer for the guilty. Another thinks it a strange and unnatural statement, that the Son of God should die for the sons of men. A third can see no necessity in the case which should call for the endurance of the agonies of crucifixion. Why, he demands, as if he were fit to be the counselor of the Most High, why could not God forgive sin without an atonement? One man can see nothing in the doctrine of the cross, which is suited to the dignity of human nature; and another verily believes that it is fitted to relax moral obligation and encourage men to live on in sin. Thus

pride throws a hedge around the cross! Thus hundreds, thousands, tens of thousands, stumble and fall on the rock of Calvary! Thus they are offended with a crucified Savior! The redeeming kindness which burst forth from his bleeding brow and bleeding heart, they spurn! But oh, how different are the feelings which a view of Christ awakens in the bosom of the believer! The cross, he perceives, is the very expedient which his necessities as a sinner hastening to the judgment demanded. On this ground he may be forgiven, and the authority of the divine law maintained, and the integrity and glory of the divine character preserved. While, therefore, he looks upon the cross—to adopt the beautiful and touching illustration of the immortal Bunyan—while "he looks upon the cross, his burthen is loosed from his shoulders, falls from his back, and is lost in the sepulcher beneath. Glad and lightsome, he says with a merry heart, 'He hath given me rest by his sorrow and life by his death.' See him while he stands to look and wonder—filled with surprise that the sight of the cross should thus ease him of his burden. He looks and looks again, even till the springs that are in his head send their waters down his cheeks." In the cross, moreover, a display of the divine perfections, clear, attractive, glorious, arrests his attention and moves his soul. Here, "mercy and truth meet together; righteousness and peace kiss each other." The luster in which the sacrifice of Jesus exhibits the mingled justice and benevolence of the divine character, fires the Christian with love to the ever-blessed God—binds him to his throne—constrains him with joy to obey the divine commands—and to repose the liveliest, sweetest confidence in the divine promises. From the bottom of his heart he sings, "God forbid that I should glory, save in the cross of Christ!"

The Savior taught, moreover, that *divine influences were necessary to bring men cordially to embrace the gospel.* "No man," he asserted, "could come to him," unless he was "drawn by the Father." And in accordance with this doctrine, he assured the apostles that he would send the Holy Spirit into the world, to convince men of sin, of righteousness, and of judgment. All the Christian graces, moreover, are set forth in the Bible as "the fruits of the Spirit." Different men view this doctrine in a very different light, and with very different feelings. You have heard, perhaps, and shuddered as you heard, the man who gloried in the strength and acuteness of his mind and the purity of his morals, demand, "What are these boasted effects which are ascribed to the operations of the Holy Spirit? Are they not repentance, faith, submission to the divine will, obedience generally to the commands of God? And are not these the proper exercises of the human mind—produced by the influence of motives, just as the mind is wrought upon in its ordinary exercises? What need then of referring such results to the agency of the Divine Spirit? Is it not irrational, unphilosophical, so to do? How can I receive a doctrine which is so much at war with my philosophy? Weak men may rely on the promised aid of the Holy Spirit, in their efforts to win heaven. I know not that I need such assistance. Why should I ask it? Such mysticism I can not but reject." Where these views have not been expressed in words, have you not *seen* them—*every day* have you not seen them acted out in human conduct? Are you not acquainted with thousands who stubbornly or stupidly refuse to offer a single prayer to Heaven for divine assistance in "working out their salvation?" Nay, hearer,

art not "*thou* the man!" living from day to day without one earnest aspiration for the aid of the Holy Spirit? And is not thy pride this moment hurt—art thou not offended, while I assure thee on divine authority that without this aid thou wilt never take a single step in the "way that leadeth unto life?"

But will you permit me to repeat what I heard the humble Christian say, while marking with intense solicitude the path of duty and of usefulness? I heard him say, "I am commanded to let my light shine—to do good—to fill up life with acts of beneficence—with deeds of piety and usefulness. I am to do my utmost in my family, in the circle where I move, to multiply the trophies of redeeming grace—to extend the limits of the church. Nor am I left to confide in the efficacy of moral suasion—in the unaided power of such instruction as I may be able to impart, and of such motives as I may be able to set forth. Alas, I might as well hope to still the tempest as to subdue the human heart by moral suasion! It is made of 'sterner stuff' than to yield to such an agency. But in the power and grace of the Holy Ghost my confidence is fixed. He is my Almighty Helper; he can break the hardest heart—bow the stoutest will. He can crown my efforts of faith and love with the highest results and the largest success. I am commanded, moreover, to 'grow in grace'—to press forward in the straight and narrow way. But I am not left to my own unaided strength. Alas, what were that to resist the violence of inbred lusts, and the impulse of temptation! But I am permitted to cast myself upon the Holy Spirit. He can make my strength equal to my day—can bear me on in the face of the most trying difficulties—can make me conqueror, and more than con-

queror, over every enemy of my soul!" And he lifted up his eyes, beaming with joy, and blessed God for "his unspeakable gift."

Again—*The moral government of God*, as set forth in the Bible, awakens very different feelings in different bosoms. It is to the unrenewed mind a bitter thought, that God "hath mercy on whom he will have mercy," and ordereth all things according to the counsel of his own will. The doctrine that God is sovereign in the bestowment of his favors, he can not bear. How often does it fill his heart with envy and his mouth with blasphemy! How often have you heard it said—it is well if you yourselves have not indulged such thoughts—that according to this doctrine Heaven is partial, unjust, influenced by "respect of persons;" that it places the character of God and the dispensations of grace in an odious light? I shall not soon forget the frank acknowledgment of a man of vigorous mind and large attainments—a man, who had gloried in the purity of his morals and the integrity of his character—that in view of the discriminative grace of God, he permitted *even the fires of hell to prey upon his heart.* And when he remembered that Jehovah would make all things, even the designs and movements of his most fiery foes, subservient to his most holy purposes, *his soul was tortured.* He burned to make war upon Heaven, and wrest the scepter from the Most High! If you have been conversant with revivals of religion, when the human heart is exhibited in its nakedness, you have witnessed similar acknowledgments. How often have you seen the enmity of the "carnal mind" waked up and drawn forth by a view of the absolute, universal government of God! But not so the Christian! The discriminative grace of God, he

contemplates with deep delight. But for this, himself, all men, had perished. He regards it as the last effort of redeeming kindness to save at least a remnant of this ruined world. And when he remembers, amidst all the darkness and confusion of the scene around him, that Jehovah will bring order out of confusion and light out of darkness—will make all things promote the glory of his throne and the happiness of the universe—he opens his lips in songs of thanksgiving and praise. To him it is a sweet thought—a thought full of calm and pure enjoyment—that "the Lord, he is God." And when from the everlasting hills the song of triumphant, exulting heaven breaks upon his ear, with all his soul he responds, "Alleluia! for the Lord God omnipotent reigneth!"

A *third* illustration of the subject of this discourse, I find in some of the *peculiar precepts of Jesus*. The first precept to which I would direct your attention, binds us to be *clothed with humility*. We are required to become like little children; to esteem others better than ourselves; to imitate the example of Jesus, who did not hesitate to perform for his inferiors the most humble offices. No injunction can be more directly at war with the cherished tendencies of unsanctified nature. "What! must I take my place in the dust—own that I am vile, guilty, hell-deserving—admit the accuracy of the description which sets me forth as a loathsome and odious creature—approve of the sentence of condemnation which would consign me to final and eternal woe! Must I accept of the favor of God as an undeserved benefit! —on my knees cry for pity! Must I ascribe every blessing I enjoy—every favorable prospect and good hope—to the mercy of Heaven! Must I, in this spirit, be contented with all the allotments of Providence; find

matter of devout thankfulness amidst my heaviest afflictions and severest trials; 'esteem others better than myself;' occupy with diligence whatever station of usefulness falls to my lot, however obscure; and finally, resign up my breath to Him who gave it, with the prayer of the publican, 'God be merciful to me a sinner,' upon my lips? To obey this injunction, were to dishonor myself—were to fall, voluntarily, from the elevation to which the God of nature has raised me. How can I embrace a religion which bears so hardly upon whatever is generous, dignified, aspiring in man?" Thus are unrenewed men offended with the gospel; thus do they refuse "to humble themselves under the hand of God."

But in obeying the injunction, "Be clothed with humility," the *Christian* finds a deep source of pure enjoyment. Self-abasement, he perceives, is appropriate to his character and prospects. No sooner does he take the place assigned by the wisdom of God, than a calm delight sweetly spreads itself upon his soul. A full acquiescence he feels in the dispensations of grace and the arrangements of Providence. He is no more tormented with the aspirings of pride, the fires of envy, the goadings of discontent. In whatever state he is, he has learned to be content. Whether he sways a scepter or sweeps a chimney, he occupies with cheerfulness his appropriate station of usefulness, and looks forward with joy to a place at his Master's feet in heaven. What Christian can not modestly appropriate to himself the apt, delicate, and striking description, which Bunyan gives of one in the valley of humiliation? "There was a kind of sympathy betwixt that valley and him. He would now be up every morning by break of day,

tracing and walking to and fro in the valley; he would even lie down, embrace the ground, and kiss the very flowers which grew around him."

But no where do unrenewed men stumble more frequently, or fall more grievously, than upon the injunction of the gospel, *which bids us to devote our all to Jesus Christ.* They can not but see, that we are called to give up life itself, if the interests of the Christian cause requires the surrender. In accordance with this statement, they hear Jesus say in the plainest terms, that whosoever refuses to forsake all that he hath for his sake, can not be his disciple. Time, talents, property—spirit, soul, and body—whatever we are, have, can accomplish—the gospel demands at our hands. This demand is directly opposed to the insatiable cravings of selfishness—that selfishness, which, in some of its thousand forms, reigns predominant in every unsanctified bosom. Smitten with the love of pleasure, ambitious of renown, or poisoned with the "lust of lucre," the unrenewed man can not bear the thought of "giving up his idols." "What has he more?" To devote his all to Jesus Christ, to live only to please Heaven, to aim in every enterprise to glorify God and build up the church, to lay out all his time and strength in efforts to do good—this is too much. His heart grows cold within him to think of such a course. He looks upon it as a protracted martyrdom—a living death! He is prepared, therefore, sourly and stubbornly to resist the injunction which binds him to pursue it. Like the young ruler who went away "sorrowful" from Christ when he bade him forsake all and follow him, he resolves to gratify his selfish feelings at the hazard of damnation! Is not this the steadfast resolution of hundreds and thousands, both within and without the pale of the visible church?

But oh, how different are the feelings of the Christian! No sooner does he consecrate himself as a living sacrifice to the Son of God, than a thousand sources of enjoyment, of which he had never dreamed, are opened around him. He is brought into the society of the holy angels—of the King of Glory. The presence of the Redeemer spreads the air of heaven upon every thing around him. He is a co-worker with God—is engaged in the same enterprises—is pursuing the same sublime designs. His interests are identified with the interests of Jesus. "Holiness to the Lord," is inscribed upon whatever he is and hath. As the servant of God, he not only moves under the "great Taskmaster's eye," but beneath the protection of his shield—amidst the light of his countenance. What has he to do with corroding care—with tormenting anxiety? What to him are the aspirings of ambition—the lust of pleasure—the graspings and gripings of avarice? He leaves those who will, to plot and plan, to tug and sweat, to run, and wrestle, and fight, that they may snuff up wind and feed on ashes. *His* life is "hid with Christ in God." *His Master* will provide for his interests, care for his welfare, secure his happiness. In the service of such a Master, he exults "to do with his might what his hands find to do," and thus employed, he feels that there is a step only betwixt him and heaven.

Well might Jesus declare, that he who was not offended in him, was blessed—for those very points in which unrenewed minds find matter of offense, obviously and largely contribute to his happiness.

The subject discussed in this discourse illustrates *the wisdom of conducting our religious inquiries with modesty and candor.* Thus conducted, our attention will be

directed, not to the difficulties with which religion may seem to be embarrassed, but *to the facts by which it is supported.* These, we shall easily perceive, present a body of most substantial evidence quite sufficient to sustain the claims of Jesus to the Messiahship—quite sufficient to work the deepest conviction in our minds of the truth of his doctrines and the divine authority of his precepts. We shall thus find, even amidst the most formidable difficulties which the unrenewed mind discovers in Christianity, deep sources of the purest enjoyment. We shall thus most certainly and effectually promote our true interests and happiness. Difficulties may indeed force themselves upon our attention. These may seem to be formidable, perplexing, embarrassing. They may seem to obscure the brightest truths—to weaken the most powerful evidence. They may awaken the most painful doubts and apprehensions in us respecting the stability of our religious hopes. We may be ready to join in the message which John the Baptist sent to Jesus, and with him to ask, "Art thou he that should come, or do we look for another?" But what if we should say to ourselves, The most obvious facts in the natural world—the very facts which we daily witness—are encumbered with various difficulties which we are utterly unable to explain? Ought we not then to expect, that the sublime truths of religion would present points of inquiry beyond the reach of the human mind to investigate and comprehend? May not the difficulties which embarrass us, be owing altogether to the feebleness of our powers—to the limited and narrow range of our thoughts and reflections? And after all, do we not learn from daily observation and experience, that difficulties can not justly be opposed to evidence?

Must we not, on this ground, deny the most obvious occurrences—deny even our own existence? We may not, then, array the difficulties by which religious truths seem to be embarrassed, against the evidence by which they are sustained. And what shall we say?—do we stop to settle difficulties before we permit ourselves to enjoy the blessings of Providence, respecting which questions might be asked that we could not answer? Do we refuse to partake, hungry though we may be, of the "finest wheat," till we comprehend the process of vegetation and nutrition? Do we refuse the advantages of thought, the pleasures of friendship and of love, until we have settled every inquiry which might be raised respecting the nature and operations of our minds? And shall we be madly inconsistent only in religion? Shall we reject the evidence which clearly and fully supports the character and authority of the very Savior of whom we stand in most pressing need, because questions may be asked respecting him which we are not wise enough to answer? For the same reason, shall we spurn the victim who died for us, and whose blood alone can wash away our sins—refuse the offered aid of the Holy Spirit, who alone can enable us to win our way to heaven—and rise up in rebellion against the government of God, which alone can effectually protect us from our foes, defend our rights, secure our various interests? To humor our pride and gratify our selfishness, shall we live in disobedience to the commands of Jesus? This were to involve ourselves in the grossest folly. It is our wisdom, for it is our happiness, to lay hold of the blessings of the gospel—blessings which modesty and candor in conducting our religious inquiries, will lead us to hold in just estimation. Let those who will, be held back by difficulties

which grow out of their own ignorance and imbecility, from accepting the offered, needed benefits of gracious Heaven; be ours the happiness of cordially believing in Jesus as the Savior of the world. By his agency, did not the blind receive their sight and the lame walk? —were not the lepers cleansed, and did not the deaf hear?—were not the dead raised up?—and to the poor was not the gospel preached? Jesus, Master, Heaven forbid that we should be offended in thee!

By all the regard you have for your best interests and highest happiness, I exhort you, my hearers, to break through every difficulty which would hold you back from a cordial confidence in Jesus Christ as the Savior of the world. Tell me, do you not need a Savior, who can be touched with the feeling of your infirmities—who can sympathize in your sorrows—upon whom you can look as a faithful and merciful high-priest? Believe in Jesus. Do you not need a Savior, who can search your inmost souls, forgive your sins, tread down your foes, sustain you in the dying hour, raise you to heaven? Believe in Jesus. You can not contemplate his character as set forth in the Bible, without seeing clearly, and feeling deeply, that he is the *very Savior* your necessities require. Trample, then, on every obstacle which would hold you back from his feet. Do you shiver with fear when you hear eternal Justice, from the top of Sinai, utter the irrevocable decree, "The soul that sinneth, it shall die?" From your inmost soul do you desire to find a victim, by whose blood the authority of the divine law might be maintained, the glory of the divine character preserved, and your crimes washed away from the book of God's remembrance? "Behold the Lamb of God, which taketh away the sins of the world." Hasten

to his cross. Break through every impediment, and fasten all your hopes on him. Do you tremble lest the evil tendencies of your nature, combined with the assaults of temptation, should lead you far away from duty and from peace? Do you distrust your power to break off your guilty habits—"to overcome the world?" Do you long to bear the image of the Son of God? Remember, then, "He is more ready to give his Holy Spirit to them who ask, than are parents to give good things to their children." Cast yourself upon this promised aid of the Holy Ghost. Lay open your bosom to his gracious influences; and even in the "narrow way," you shall "run and not be weary." Is your spirit tired of the darkness and storms which settle on this world? Do you see little but vicissitude, confusion, distraction? Look upward, I beseech you. The Lord reigneth. Confide—in the face of general rebellion, confide in his wisdom, power, and goodness, and you shall see him walking on the tempest, guiding the whirlwind, controlling the thunderbolt. Would you be assured of the joys of heaven? Give up your whole heart to the spirit of holy obedience; wait at the feet of Jesus; be clothed with humility; devote your all—spirit, soul, and body—to the Son of God; and even now may you catch "the beams, and breezes, and blessed visions of heaven."

CHRISTIAN OBLIGATIONS.*

ROM. xiv. 7, 8.—"*For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.*"

This passage contains a comprehensive description of Christian obligation and character. The good man refuses to "live unto himself." In all his designs and movements he feels bound to act "with an eye single" to the glory of the Savior and the extension of his kingdom.

Thus briefly explained, this passage lays the foundation for the following statement, which it is my present purpose to illustrate and apply: *The friends of the Lord Jesus ought to devote themselves, without the slightest hesitation or the least reserve, to the single object of strengthening the interests and extending the limits of the Christian church.*

A construction is often put upon the obligations asserted in this statement, which makes them rest easy upon the conscience of the lax professor. This construction may be thus given: We ought, *in our hearts*, to give up ourselves—all we are and all we have—to the Savior, with the resolution, *if God requires*, ACTUALLY to make the surrender. Thus many a professed

* A Sermon published in the National Preacher—April, 1832.

Christian is ready to rejoice, that he has fallen upon better times than those in which others have been led to prison and to death. He rejoices, that besides the demands which his religious profession has upon him, he is permitted to have another department of interest and exertion. After devoting a small portion of his income to the support of Christian institutions at home and abroad, he is happy to think that he may expend his strength in enlarging his possessions, in securing the luxuries and elegancies of life, and in accumulating an inheritance for his children. This is a construction of the Christian's obligation, as mischievous as it is false. It has furnished a pillow on which not a few professed disciples lay their heads in deep slumber, while the perils of perdition thicken around them! They are invited to contemplate their obligations under a very different construction. According to this, they ought *actually* to devote themselves, in the strictest sense of the thrilling terms—they ought ACTUALLY to devote themselves, "arm and soul," to the interests of the church. The meaning of this language, I hope to place beyond the reach of misapprehension.

I know a man belonging to the class which is called *indigent*. For the support of his growing family, he depends, under God, upon his daily industry. He is a Christian. And when at the missionary meeting he threw a dollar into the treasury of the Lord, he thus explained the grounds on which he proceeded: "All I am, and all I have, I have joyfully devoted to Him who redeemed me with his blood. I am under the most sacred obligations *to do what I can* to promote his kingdom. From these obligations I can not, would not break away. I can not help, then, tasking my ingenuity

and urging my powers to the utmost, to furnish my proportion of the means of diffusing far and wide the sweet influence of Christian truth. What that proportion is, it may help me to determine, to reflect upon the exertions I certainly should make to redeem a child from servitude. Poor as I am, I know full well, that by practicing the most wakeful industry and the most rigid economy, I should be able, besides supporting my family, to raise a considerable sum every year *for such an object.* And oh, can I do less to save *a world* weltering in its own blood, from the horrors of eternal death!"

Another man I know, who has a full competence. He also is a Christian. He thinks it not enough, to maintain among his fellow men a reputable profession. "Bought with a price," how can he think himself his own? Whatever he is and has, he resolves shall be sacred to the Savior. In the general outline and minute details of business, he feels himself bound continually to act with a direct and honest reference to the welfare of the church. When he sows, and when he reaps his field; whenever he goes a journey, and whenever he makes a contract; in the style of his living, and in the education of his children—he is governed in every movement by strong desires to extend the kingdom of the Savior. For this he "lives." Here is the spring of his activity—the source of his enjoyment.

The other man you see, is a "wealthy disciple." He is one of the few, who, in despite of the obstacles thrown in the rich man's course, is making progress in the "straight and narrow way." A happy exposition of the principles on which, as a Christian, he feels bound to act, you may find in a short address once made to his collected family. "It is my distinguished privilege,"

he said, "to be a Christian. Alas, how few who are held by the same embarrassments, rejoice in the same hopes! May I never for a moment cease to feel the peculiar obligations under which discriminating grace has placed me! What return can I make, as a proper expression of gratitude and love to my gracious Benefactor? I am his—wholly his—his for ever. You would not expect—you would not desire—that your father, held by such obligations, would consult his own ease, or your natural propensities. *Your father is a Christian.* He may not live to himself. The large resources which are placed within his reach, are sacred to the Savior. To appropriate them as an inheritance to you, would be little less than sacrilege. Know, then, that from your father you may expect whatever may contribute to form your character on the Christian model. The best means of mental and moral discipline, he will promptly furnish. He will not fail to do his utmost to prepare you to be extensively useful and happy in the stations which may be allotted to you. But further than this he can not go. The church is required by her Lord to put forth an agonizing effort to save a sinking world. God forbid that I should be wanting to this effort. My time, influence, and property, I can not withhold. It is my duty and privilege to bring forward whatever acquisitions I can command, to meet the various claims of my Christian profession."—Illustrations such as these, may sufficiently explain the obligations asserted in the statement with which this discourse begins.

Of the truth of this statement, strong presumptive evidence may be found in the fact, *that to every professed Christian is furnished, in the providence of God, a sphere of exertion in building up the church, which*

demands the highest exercise of all the powers he may possess.—A company of firemen, with their enginery, gather around a house. At different points the smoke already begins to issue through the covering. Here and there the pent up flame fitfully breaks forth. The proprietor is at a distance; the family are asleep; the neighborhood is unalarmed. These men are trained to the work of contending with the flames; the agency through which they may exert their powers with decision and effect, is fully within their reach; a sphere of exertion is open before them which demands the highest efforts they are able to put forth. Can they doubt for a single moment what they ought to do? Are not their obligations to exert every power clearly written out on the smoking building before them?

Take another case. A surgeon, a physician, and their attendants, enter a hospital. Here lies a wretch with a mangled leg, and there another with a broken arm. On that heap of straw, lies a poor creature well-nigh consumed with a burning fever; and at no great distance beyond, a companion in affliction ready to die through mere neglect. Can these men, skilled as they are in the healing art, doubt what they ought to do? Do not the imploring looks, the deep groans, the wasted frames of the sufferers before them, urge home their obligations clearly, impressively, powerfully? Will not the sphere of usefulness on which they have entered, constrain them to see and feel, that a demand is made for whatever of professional skill and activity they are able to employ?

Contemplate, Christian brethren, the circumstances in which the providence of God has placed you. Behold a world "lying in wickedness." There, at a distance,

wrapped in the gloom of the shadow of death, are unnumbered pagans. Here, near at hand, are young communities, growing settlements, feeble churches, "ready to perish" for the bread of life. Does not every object which you see, and every sound which you hear, urge you to do what you can to save a dying world? Are you qualified to preach the gospel? Have you received a discipline, intellectual and moral, which has fitted you to explain, apply, and enforce the truths of the Bible? And can you not see and feel, that to this work you ought to devote your time and strength, cordially, skilfully, untiringly? How can you indulge in literary leisure, engage in secular employments, toil for the luxuries of life, while those who are "bone of your bone and flesh of your flesh," are sinking by hundreds and thousands to perdition, for want of the aid which you are able to assist in furnishing! How can you help feeling called upon as by a thousand voices, breaking on your ears in tones of deep distress, to rise up and toil to the utmost of your powers for guilty, bleeding humanity!

Or, it may be that you are distinguished for skill and experience in forming the young to habits of correct thought and feeling. You are qualified to arrest and fix their attention, to interest and animate their minds, to urge home with warm affections and arousing pungency the healing truths of the gospel. Extend your view, then, to the "Valley of the Mississippi." Behold the multitudes of youth and children! Here, their education is utterly neglected; there, it is entirely perverted. In one place they are left to wander in ignorance, and become the prey of some artful superstition; in another, the life blood is poisoned at the fountain by infidelity. And yet these young minds, thus neglected

or perverted, are, under God, at no distant day, to give shape to the destinies of this mighty nation! Can you think of this, and not see a sphere of exertion which loudly and imperiously demands the exercise of all your powers? Now extend the limits of your field of observation. A world is before you. Unnumbered millions of young immortals stretch out their hands, and by signs of distress which can not be mistaken, implore assistance. And can you doubt whether you ought to make sacrifices and submit to self-denials—to task every power of mind and body, to afford relief?

Or, perhaps you are distinguished by elevated station, weight of character, extent of influence. Your name is known, your opinions are quoted, your views are adopted, by a large circle. Look upon your right hand and left. Wherever you go, do you not behold appalling monuments of hostility to the Son of God? At the inn, in the stage, on board the steamboat, in the fashionable circle and the literary club, in the hall of legislation and on the seat of justice, do you not often see your Savior contradicted, opposed, derided? And can you look on without emotion? Are not appeals thus sent home to your souls, calling you to stand up in the name and defense of your Redeemer? Ought you not to put forth prompt, decisive, untiring efforts, to purify public sentiment? Can you hesitate a moment on the question of your obligations?

Or, perhaps you are affluent. Oh, then, consider the wants of the church, and the miseries of the world! Mark the condition of the various institutions around you whose object and tendency are to diffuse the light of life. See by what embarrassments their movements are retarded. Can you look upon their exhausted treasuries,

without feeling your obligations to consecrate your gold and silver to the service of your Lord? Ought you not to lay your accumulated treasures at the foot of the cross —to devote your shining dust to the great work of extending the triumphs of your King?

Whatever, fellow Christians, may be the stations which you occupy, whatever the means of usefulness you can command, the spheres of Christian effort opened before you clearly and impressively require you to devote all you are and all you have to the single object of building up the church.

A SECOND argument to sustain the statement at the beginning of this discourse, *may be found in the design of the probation, by which the church, considered collectively or individually, is to be trained up for heaven.* As *individuals*, Christians are to be trained up in the church, to find their happiness in the service and enjoyment of God. In this, heaven itself consists. There the disciples of the Savior behold the glory of their Lord. There "his servants serve him." To find in his service the source of eternal blessedness—to find in his presence the fountain of life—our character must be conformed to his. Otherwise, his service would disgust us —his presence would torment us. Now, just as far as we are under the control of that benevolence which appropriately expresses itself in exertions to build up the church, just so far is our character conformed to the Divine. And in whatever degree we are selfish, in the same degree must we be unable to find our happiness in God. And *nothing but selfishness can lead us to cultivate a field of exertion and maintain a department of interest separate from the kingdom of heaven.* A just estimate of the different objects to which we are related,

of the different interests in which we are concerned, would constrain us to regard ourselves, in all our plans and movements, as entirely subservient to the glory of his name and the advancement of his cause. Practically to regard ourselves in this light, is to be *benevolent—is to be* adapted to the design of the probation in which we are placed. *And this discipline is involved in the obligations which bind us to consecrate ourselves, without hesitation or reserve, as a living sacrifice to God.* Those who yield to these obligations secure this discipline. Its healthful influence reaches their inmost hearts. The plague which was preying on their vitals is stayed. Life throbs through all their veins. They "are strong in the Lord." The image of the Savior, in all its beauty, smiles through all their "inner man." They already enter into the sympathies and breathe the spirit of their brethren in heaven. And when they pass from probationary scenes, they will be prepared to enter into "the joys of their Lord."

As *Christian communities*, if they would answer the end of their probation, the churches must devote themselves altogether to the service of Christ. They are here to be trained up, in their collective capacity and social interests, for the everlasting joys and employments of the upper world. This can be done only by a discipline which will bring their feelings to flow forth in the same strain with delightful harmony—all their powers to act in the same direction, in full, unbroken concert. But this precious result can never be produced, while they "look every one upon his own things." While *to any extent* they allow themselves to pursue selfish designs, harsh discord must interrupt or mar the songs of Zion. Separate interests, private objects, will set brother

against brother—discord will rend the church. Of the truth of these statements, what frightful illustrations may be found on every page of our history.

To be prepared for the harmony of heaven, professed Christians must receive the very discipline which an entire consecration to their Savior's service affords. Mark the movements and study the character of a Christian community, to which a description like the following may be justly applied. The object which attracts their attention, and engrosses their affections, and calls forth all their active powers, is the extension and prosperity of Zion. Every man, woman, and child, in this community, keeps his eye upon this object, as the end of his existence. To advance the common design, they all seek and find, each his proper place, the sphere best suited to his own talents and means of usefulness. Whatever of intellectual vigor, of mental acquisition, of impressive eloquence; whatever weight of authority, extent of influence, amount of property; whatever sagacity, skill, and energy, they may possess, they bring directly and unceasingly to bear upon the great enterprise in which they are engaged. From this they never turn their eyes—never withdraw their hands. Now tell me, is not this community acting under an influence which binds them together as by golden bonds? Must they not see eye to eye? Must not heart mingle with heart? Will they not bow, as by a common impulse, before the throne of the Messiah? Will not the same desires move their hearts?—the same songs flow from their lips? Will not the same living peace pervade every heart, soothe every bosom, smile upon every countenance? And when you look upon this community, you can not help recognizing the image of heaven. They

are prepared, *as a body*, when they reach the presence of their King, to fall each into his appropriate place, and act in concert in fulfilling his sovereign will. They have secured the very discipline which the holy employments and joys of the upper world demand.

A THIRD argument, sustaining the same position, may be found *in the conditions on which we are required to lay hold of the benefits offered in the gospel.* Consider, brethren, the import and bearing of the following piercing words, from the Savior's lips. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not up his cross and followeth after me, is not worthy of me. He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it." Strong language! And yet not too strong to describe the conditions on which the benefits of redeeming mercy may be secured. The glory of your King, the extension of his sway, the fulfillment of his designs, you are to prefer to the dearest earthly gratification—to the highest worldly interest. The ties which bind you to the *nearest relative*, your hold on life itself, you must break asunder, if the interests of the kingdom of heaven demand the effort. Wherever you may go, you must bear around a cross, prepared at any time to "be lifted up upon it." Nor can you think these hard conditions on which to receive the offer of eternal life, till you forget the atoning agonies which broke the heart of our great high-priest.

Now it was a leading object of the Savior to be "the light of the world." To this object his labors and sufferings were directed. The balm of life he would offer to a bleeding world. It is his sovereign will, that to all

the human family infected "with the plague of the heart," his healing power should be proclaimed. His gracious heart is set upon bringing all nations under the shadow of his throne. Whoever, then, loves the Son of God more than every other object, will feel himself constrained, at all times and in every thing, to act with simple reference to the prosperity of his kingdom. This reference will give shape to every plan, and force to every movement. Is he engaged "in business?" He will see that its claims and tendencies do not interfere with his obligations to the Savior. Whatever goes to diminish his influence as a Christian, he will promptly avoid. The means requisite to enlighten his understanding, to keep his conscience wakeful and tender, to bring his heart under the full control of Christian motives, he will not fail, at any expense of time and strength, to employ. Whenever the question arises—and such questions will arise—whether he shall lay out his resources in gratifying taste, in humoring appetite, in pampering passion, in feeding avarice in himself and children, or in efforts to build up the church, he will not long hesitate. He will not forget the cross which his profession requires him to bear. How can he toil for the elegancies and luxuries of life, gratify the demands of ambition or cupidity, or divide his substance among worldly-minded heirs, and still be complying with the conditions on which the smiles of Messiah are dispensed?

In this connection, it may be proper to repeat another declaration of the Savior. "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Whoever will examine this declaration in the connection to which it belongs, will see that it involves a clear exposition of the terms of Christian discipleship.

Along with this statement, it may be well to contemplate the practical application of the general principle it contains, which the Savior himself has given us.—A young man of fair morals and amiable spirit, once presented to him the inquiry, "What shall I do that I may inherit eternal life?" Our Lord first directed his attention to the obligations which grew out of the relations he sustained to his fellow men. Upon this, the young man assured him that to these obligations he had ever paid a practical regard. The amiable aspect of his character attracted the Savior's love; and he immediately called his attention to the great principles on which Christian character is formed, and on which Christian hopes may be justly cherished. Hitherto only the relations which man sustains to man had been brought into view. The principle just alluded to, then was presented in a form modified by these relations. "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come take up thy cross and follow me." With the condition of salvation implied in this direction, the youth refused to comply. He clung to his wealth at the expense of his soul. If he must devote himself entirely to the cause of benevolence, or make shipwreck of his hope of heaven, his hope of heaven, though with many tears, he was prepared to relinquish.

What think ye, Christian brethren, of this practical exposition of the conditions on which you are to be admitted to the fountain of life? Say not that its application was peculiar to the poor young man to whom it was first applied. You can not help seeing, that the exposition just covers the ground furnished by the abstract principle already quoted. The principle, then, with its exposition,

belongs to you—belongs to every professed Christian. Take home, then, to your inmost thoughts, the condition on which the life of your souls is suspended.

What, friends of the Lord Jesus, will you do with your wealth, your talents, your influence? Will you live merely or chiefly to promote your own private interests? Will you extend your possessions for the sake of exulting in affluence? Will you increase your influence for the sake of bending your fellow men to your designs? Will you seek an exalted station for the sake of enjoying the pomp of place? Ah, brethren, this you may not do without drawing down the curse of Jesus Christ. If you would have his smiles, you must yield up your souls to the control of that charity which brought him from the bosom of blessedness to the agonies of crucifixion. You must live for the single purpose of doing good. Whatever strength you have, you must freely expend in urging forward the triumphal chariot of the Messiah.

In this connection, the last injunction which fell from the Mediator's lips well deserves attention. "Go ye into all the world, and preach the gospel to every creature." The obligations of this command reach every professed Christian. It may be said, that they direct their binding influence especially to *Christian ministers*. It may be so. What then? Are not their Christian brethren held by the same solemn bonds to furnish the ministers of Christ with whatever means are requisite to enable them to offer the "bread of life" to the famishing nations? "Who goeth a warfare at his own charges?" The great work of gathering the human family around the cross, lies fully before every friend of Jesus. In this work he is bound by the authority of

God to engage, with a zeal and resolution proportioned to the magnitude of the task imposed upon him. Remember then, Christian brethren, that your "field is the world." A frightful majority of the human family are shrouded in gloom, palpable as the darkness which once oppressed Egypt. It is yours to offer them the "light of life." While you linger, myriads fall to rise no more. With your utmost efforts, a multitude "which no man can number" will miserably perish before your hands can reach them. With every breath you draw, they are sinking by thousands into the abyss! Your Savior bids you haste to their relief—to snatch them from ruin, "as brands from the burning." If they die through your neglect, you must answer for their blood! What, then, ought you to do?—to stand unmoved amid the ruins of the world? With the censer in your hand, will you refuse to rush in "between the living and the dead," to contend with "the plague" which is every moment sweeping thousands to an untimely grave? And for what? That you may be at ease? That you may heap up golden dust? That you may attract the gaze of admiration? That you may crush your children with the weight of an inheritance? And will you sell "the souls for which Christ died" for trifles such as these? This you can not do, without casting off your allegiance to Christ, and breaking the ties which bind you to his throne.

A FOURTH argument adapted to convince professed Christians that they ought thus unreservedly to consecrate themselves to the service of the church, *may be found in the example of the best men who have risen up from time to time to bless mankind.*—The example of the man *Christ Jesus* shines with peculiar luster,

Oh let us keep our eyes upon it! He came into the world to place the church on a foundation which could not be shaken. Now trace his course, from the manger to the cross—from the cross to the mediatorial throne. How is every footstep marked, every movement distinguished, by entire consecration to the kingdom of heaven! How did the most vehement desires for the immortal happiness of man move his soul! With what ardor did his affections cleave to this object! How studiously and skilfully did he improve every opportunity and employ every agency which might promote his design! When did he shun an effort, however expensive—decline self-denial, however trying—shrink from sacrifices, however great, which the glory of God, and the "saving health of the nations," required? Surely not when in solitary places he poured out his soul in prayer at midnight!—or when "he went about doing good!"—or when he "endured the contradiction of sinners!"—or when he lay prostrate in agony at his Father's feet in the garden!—or when he meekly bore the taunts, and jeers, and buffetings of his accusers in the judgment hall!—or when, in agonies unutterable, he "gave up the ghost" upon the cross! "Hereby perceive we the love of God, because he laid down his life for us; AND WE OUGHT TO LAY DOWN OUR LIVES FOR THE BRETHREN."

And what shall we say of the example which the primitive churches set? Observe with what devotedness they cling to the heavenly cause. Their time, substance, influence, are sacred to the Savior. "Of one heart they have all things common." Whatever the common interest demands, each in his proper place is forward to supply. They "take the spoiling of their goods;" they welcome the prison, embrace the stake,

when their Christian profession requires the sacrifice. Are these *your own brethren?* Trace their shining course, and answer the inquiry.

Read the history of the Apostle to the Gentiles. How he breathes the spirit of Christian heroism! Now he encounters the perils of the deep, and now the dangers of the wilderness. He welcomes heat and cold, hunger and thirst, in his sacred work. He shakes the lean hand of poverty, meets the frowning face of opposition. He breaks through every embarrassment, and rises above every obstacle. "*One thing he does.*" And to this one thing all he is and has is cordially devoted. "Brethren," you may hear him say, "*be followers of me.*"

And what shall we say of the course of our missionary brethren, who are carrying the lamp of truth to the "dark places of the earth?" Were they to keep back aught "that they possess," should we be slow to expose in pointed terms their delinquency? We require them "to know nothing save Jesus Christ and him crucified"—to live merely to extend the triumphs of the cross. But say, brethren, are they held by obligations from which *you are free?* Were they bought with richer blood, with severer agonies, than you? Was higher grace displayed in the means employed to bring them to the Savior's feet, to raise them to the hope of heaven, than has been bestowed on you? Do they need a more rugged discipline than you, to wean them from the world—to fix their hearts upon an enduring treasure? Do not you live under the same government? Are you not bound by the same laws? Let such inquiries receive an honest answer. You can not help seeing that you ought, in your own proper sphere, to be as much devoted to the kingdom of heaven as the most laborious and self-denied missionary.

The truth of all this, some of your brethren engaged in secular as well as sacred employments have already welcomed. Their daily business they have learned to transact with an "eye single to the glory of God." They push forward their designs with promptness and energy, merely to be able to do good. These men may be found all along on the declivity, from the heights of affluence to the vale of poverty. The Lord increase them a hundred fold!

Now what is *Christian example*, however modified and wherever presented, but *human obligation* embodied in a living and attractive form? Behold the form! Can you resist charms so divine? Can you refuse to imbibe a spirit so heavenly? How can you refuse to tread in the foot-prints of those who "through faith and patience inherit the promises?"

I see a heavenly vision. "The ransomed of the Lord," each in his appropriate place, gather around the "Captain of their salvation." None is wanting—none reluctant. Behold the "sacramental host of God's elect!" One object engrosses their attention; one spirit animates their bosoms; one enterprise calls forth their collective powers. "The one thing they do" is to support the throne and extend the kingdom of their Messiah. To accomplish this, they glory in labors, sacrifices, tribulations. They task every power to fulfil the will of the Majesty, by whose behest they are awed and controlled. As it is his will, so it is their steadfast purpose, to bring *a world* in subjection to his feet. Thus they welcome the condition on which his smiles are bestowed. Thus they are receiving the very discipline by which they may be prepared to join the heavenly hosts. Thus they are breaking the chains in which a world has long

been held; and lo, the shout of emancipated myriads, "like the voice of many waters," shakes the pillars of the universe!

The foregoing train of thought involves a *test by which professed Christians may try their own character.* Let each of us, dear brethren, seriously weigh the inquiry, Do I belong to that happy number to whom the apostle applies the graphical description, "None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's?" This, clearly, is a description of *Christian character.* Am *I*, then, a *Christian?* Is it the great end of all my designs, plans, and exertions, to glorify the Savior and build up his cause? Do I *rejoice* to live and toil for an object so dear to God? Or do I regard the prosperity of Zion only as an object of *secondary* importance? Do I meet the expenses which are requisite to support Christian institutions at home and abroad, reluctantly and grudgingly? Am I more anxious to enjoy the privileges of the gospel *cheaply*, than to derive from them the highest benefit? When called to incur expense and sacrifices for the sake of advancing the Redeemer's kingdom, am I apt to be cold, impatient, peevish? Am I prone to wish that the friends of God and man, in their efforts to "spread the gospel," would act on plans less comprehensive and expensive? Am I often tempted to suspect the purity of their motives, to misinterpret their language, and misrepresent their conduct? Do I often eagerly and loudly complain of the burdens which my Christian profession imposes on me? Do I sometimes detect in myself sentiments of regret that I *ever joined* the Christian standard?

Ah, brethren, these, and such as these, are serious questions, and deserve a serious answer. They bear directly on the soundness of our religious character. They point to the ground on which multiplied *decent professors* betray the rottenness of their hearts. It is high time for us to urge home upon our souls with searching hand the inquiry, whether we are living to God or to ourselves. The apathy and selfishness of thousands in the church have already occasioned the endless ruin of unnumbered millions! Long ago, had professed Christians as a body yielded to the obligations by which their Lord had bound them—long ago had the "earth been filled with his glory!" Never will his grace and power be universally known, till the church more generally and accurately answers to the description of character given at the commencement of this discourse. Let those who would not in the final day be required to answer for the blood of their brethren, look well to this matter. Woe to the false disciple, who, in despite of obligations as sacred as the authority of God, lives to himself—lives for any other object than the prosperity of Zion! He may have his frames, his joys and sorrows, his fears and hopes—and after all miserably perish. Who, then, is he, who, while he lays his soul at the feet of Jesus Christ for salvation, is ready to devote himself a living sacrifice to his service? He is the man, who in the day of retribution shall be welcomed to the "joy of his Lord." Be ours the blessedness of a full participation in his labors and rewards!

CLAIMS OF THE PRISON DISCIPLINE SOCIETY TO THE SUPPORT OF CHRISTIANS.*

MATT. v. 44—47.—"*But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*"

This passage presents one important point in which Christians are required to rise above others. Every man has his objects of kind regard. Robbers and assassins love each other; and while upon all around them they wage a deadly warfare, they may defend each other's rights with the utmost decision of purpose and energy of action. Much more do men of elevated morals and taste cherish for the larger circle in which they move a generous confidence and lively attachment. But Christian benevolence, while it strengthens and refines every amiable feeling natural to man, may also be expected to raise him to a higher, wider sphere of action. It will not permit him to confine his regards to a circle of *friends*. He may not think it enough, to extend this

* A Sermon published in the National Preacher—April, 1838.

circle so as to admit the deserving and unfortunate. *Christian principles will lead him to pity and bless such objects of want and woe as his natural feelings would prompt him to overlook or hate.* This statement is clearly supported by the passage which stands at the head of this discourse. *Those forms, then, of guilty, suffering humanity, which others regard with aversion or neglect, Christians may be expected to pity and bless.* This truth it is my design to illustrate in application to the objects embraced by the PRISON DISCIPLINE SOCIETY. This society was organised in Boston about six years ago. Its great design is to promote the improvement of public prisons. To this design it has consecrated its resources and strength. Its funds have never been large—never risen to four thousand dollars in a year. These are committed to a board of managers worthy of the entire confidence of the Christian public. The results of their labors furnish decisive proof that their well-directed efforts have been attended with the smiles of God.

Never, perhaps, does guilty, suffering humanity, assume a form more likely to be overlooked or despised by the world at large, than in the person of the imprisoned convict. But *Christians* may justly be expected to regard him with pity—may justly be expected to make prompt and vigorous exertions to promote his welfare. This I argue,

I. *From the character of Christians.* There are three things especially in this character, that must lead Christians to be cordial friends and patrons of the Prison Discipline Society.

1. A *leading attribute* of Christian character is *disinterested benevolence.* Who that reads the Bible needs

to be informed that "*love* is the fulfilling of the law?" Who does not know, that the great principles of the divine government are exhibited in the same light in the gospel as in the law? Hence we are bound by the authority of Jesus Christ, as well as by the injunctions published from Sinai, to love our neighbor as ourselves. And this benevolence is the very basis of Christian character. "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." Now let a man warmed with Christian benevolence, take his stand for a single hour in the evening, near a crowded night-room in one of our public prisons. With what assiduity, and skill, and energy, are the old instructing the young in the science of sinning! How clearly and impressively are the mysteries of iniquity explained! What shrewdness, and sagacity, and foresight, are evinced in giving shape to new plans for committing crimes! With what facts are not the less-experienced convicts tempted to go greater lengths in sin when opportunity shall permit. With what appeals are they not fired with a deadlier hate to the unoffending community! What language of obscenity and blasphemy! What nameless abuses do not the older convicts, hardened in crime and dead to shame, practice upon the defenseless bodies of their younger companions! With what deadly threats do not the tyrants of the den forbid their helpless, suffering fellow-prisoners, to shed a ray of light on these deeds of darkness! Now, could a Christian witness scenes like these without being moved to deepest compassion? Would not every feeling of benevolence be excited? Would not strong desires be awakened to do something for these wretched men, before death should put its seal upon their

guilty characters? And if by any means their "feet might be taken from the horrible pit and the miry clay and placed upon a rock," would not almost any labor, any expense, any self-denial, be cordially welcomed? With what confidence, then, might not the friends of improvement in prison discipline appeal to Christians, and expect their countenance and aid, on the ground of that benevolence which is the leading element of their character!

2. The friends of improvement in prison discipline expect the countenance and aid of Christians from *the deep sense of personal guilt they habitually maintain.* In the light of the law of God they have subjected their own hearts to a severe scrutiny. They have seen and felt that they were *sinners.* When their eyes were first opened upon themselves, they were stung with the conviction "that in them by nature dwelt nothing good." They could not but see, that if the restraining grace of God were withheld, there is no sin forbidden in the divine law which they could not be liable to commit. And even now, though sanctified in part, they deeply feel that they are secure from the danger of committing the foulest crimes, only as they are guided, restrained, upheld, by the Savior's hand. Now with such views of their own character, with such a sense of personal guilt, they can not turn away from the poor convict as if he belonged to a more depraved and degraded race than themselves. They will not frown him from their presence with affected wonder, that he could find *himself capable* of committing crimes. While they abhor his sins, they will yet see in his face the *features of a brother.* That they have not gone as far in wickedness, they will be forward to ascribe to the discriminating grace of God.

Sentiments of contempt and scorn they can not cherish. They will not say he has disgraced human nature—let him, as he deserves, pine and perish in his crimes. They will be ready to inquire if something can not be done to elevate his character, and improve his condition and prospects? Regarding him as a *fellow-sinner*, of all men they may be expected most cordially to countenance, and most promptly and vigorously to aid, those who are toiling for his welfare.

3. Especially will the friends of improvement in prison discipline cherish this expectation, when they remember, that in their own experience Christians have full and delightful evidence, that *the grace of God is of sufficient efficacy to work a radical and permanent reformation in the character of sinners, however deeply depraved.* Christians will not regard the character of the foulest convict as ruined beyond the hope of reformation. They will not say, when urged to lend a hand to aid in lifting him from the "miry clay," It is labor lost; he has reduced his soul to such a wreck that no hand can repair the ruin; we will not waste our feelings and strength in so desperate an enterprise.—Men who have never found by experience that the gospel, applied by the Holy Ghost, is "the power of God and the wisdom of God" to salvation, may hold this language. But can those who have *felt, in the renovation of their own hearts*, the power of the divine hand, despair of the reformation and salvation of the wretched convict? While they remember what God has done and is every day doing for their souls, they will be ready for efforts to save the souls of others with hope of success. And hope, so conceived and so maintained, will impart energy to their exertions. How can they help giving arm and soul to the designs of the Prison Discipline Society?

II. That Christians may justly be expected to countenance and aid the friends of improvement in prison discipline, may be argued from *the means of usefulness they are able to employ.*

They breathe the spirit of prayer. To the precious injunction, *Draw near to God,* they have listened. Their hearts have been moved with the sweet motive by which that injunction is sent home to the bosom—*And he will draw near to you.* With the way to the throne of grace they are well acquainted. Every day are their feet in the blessed path. What choice benefits —light, strength, consolation, grace to help in time of need—have they not often obtained through the medium of prayer! And this medium is continually before them. How are they furnished, then, for the difficult, self-denying enterprise in which the Prison Discipline Society is engaged! Other men, when they looked in upon the poor prisoner in his lonely cell—when they thought upon his darkness of mind, his long-cherished prejudices, his "vile affections," his confirmed habits of sinning, might feel that any means of doing him substantial good in their possession must be altogether inadequate. But Christians, in these circumstances, would lift up their hearts and hands to Heaven. They would be encouraged with the remembrance of benefits they had often obtained from a throne of grace. What difficulties had they not seen removed by prayer! Before this weapon their strongest foes had often fled in dismay. Nor could the stoutest demon of the pit withstand its edge and point. Wielding such a weapon, why should they not attack the "legion" of foul spirits ever hovering around the penitentiary to haunt and torment its inmates? Surely, he into whose bosom the spirit of

prayer has been breathed, is qualified effectually to promote the design of the Prison Discipline Society. Christians have been taught, moreover, that *in their Bibles* they have the *very means which are adapted to secure the benefits* they had been seeking in fervent prayer. The sacred volume, they know, can pour a flood of light upon the benighted understanding, arouse the sensibilities of the seared conscience, root up the earliest prejudices, cleanse and heal the corrupted heart. Those who regard the word of God as "a dead letter," may well look upon the poor prisoner, shrouded in darkness and loaded with chains, as ruined beyond recovery. They will look around them in despair of finding any agency adapted to quicken his dead soul. They may paint, with whatever skill they can, the ugliness of vice and the beauty of virtue. They might as well hope by such means to charm the deaf adder, as to work a thorough reform in the hardened convict. Hence, those who have never felt the transforming power of divine truth, however they may glory in their unstained morals, are apt to look upon the reformation of the prisoner with heartless despondency. They never dream that the Bible, which lies covered with dust upon their table, is the hiding-place of Jehovah's power. They never dream that it is the instrument with which, from a shapeless heap of ruins, the Holy Ghost often rears up a glorious temple, fit for the residence of God. They never dream that by the agency of this neglected volume the Savior calls the forgotten dead from their graves! True, they sometimes witness these effects, but how often with the vacant stare with which they wonder at the arts of the magician, rather than with the healthful perception of the tendencies of truth, carried out to these results by

the hand of God! But Christians better understand the word of God. They see in the facts it presents, in its precepts, in its promises and threatenings, addressed to human fears and hopes, that it is adapted, through the power of the Holy Spirit, to regenerate, to sanctify, and to save. And the Holy Spirit is their own covenant Helper, ever present to guide and sustain, to cheer and succeed. Animated with the breath of prayer, with the living word of God in their hands, and upheld and borne onward by the Holy Ghost, are not Christians the very men to attempt deeds of mercy in the gloomy recesses of the prison? Will not some of them in person publish salvation to the desponding convict, and cry aloud to the wretch sinking beneath his load of guilt, "Behold the Lamb of God?" Will not others cheerfully furnish the means requisite to carry to the highest improvement the discipline of the public prison? If with the means of promoting this great design so peculiarly and appropriately their own, they refuse to bless the guilty, suffering convict, where shall he look for compassion and assistance?

III. *The commands of Jesus Christ* bind his disciples to labor for the benefit of imprisoned criminals. The number of their fellow-men who every year enter the door of the public prison is not small. A careful estimation places the inmates of the prisons in the United States at about ten thousand. Let the Christian contemplate these thousands in the light of the memorable injunction from the lips of his ascending Lord. To every creature he is bound to do what in him lies to give the gospel. Its thrilling facts, its holy precepts, its overtures of mercy, its appalling threatenings, he is required to urge on the attention, to send home to the

"business and bosom" of all his fellow-sinners. Who then may exclude the convict from the benefits of the gospel? Is not the penitentiary a part of "all the world?" Was not each prisoner, employed in its shops or confined in its cells, on the heart and in the eye of the Redeemer, when he bound his church to give the gospel to "every creature?" The paragraph which stands at the head of this discourse, may much assist us in ascertaining the *extent* of our obligations to labor for the salvation of the human family. It is very certain that these obligations do not permit us to overlook our enemies. A benevolence which confines its regards to those who love us and *deserve* our kind attentions, the Savior pronounces base and spurious. It is a sentiment which may thrive in the most depraved heart. But Christians must rise above the world by imitating the example of their Lord, in caring for the welfare, in toiling for the salvation of their bitterest enemies. He freely poured out his blood upon the cross for those who repaid his kindness with hate and deadly persecution. His shining example demands a careful imitation. Now what if it be alledged against the prisoner, that he has waged war upon the community around him; that he has broken the most sacred ties that bind him to his country; that he has trampled on the majesty of the laws; that he deserves the abhorrence and execration of every man he meets? What then? Are you a *Christian?* Have you forgotten for whom your Redeemer felt the deepest solicitude, went through exhausting labors, endured the greatest sufferings? Were they not all, without the exception of yourself, foes of Heaven, exposed to the wrath of God, bending under a load of guilt which deserved his withering curse? How then

can you regard the crimes of the convict, however numerous and loathsome, as placing him beyond the field of your benevolent exertion? You can not so regard him, without forgetting the example of your Savior, violating his injunctions, and forfeiting the character and hopes of the consistent Christian.

IV. *The providences of God greatly encourage the expectation that Christians will be forward to do what they can to promote the highest interests of the prisoner.* The exertions of the Prison Discipline Society have by no means been in vain. The leading agents of this society have at every step been sustained and cheered by the smiles of Heaven. He has directed *the attention and cordial regard of influential men,* in different parts of the United States, to the great design. The influence of the society has evidently reached, in different instances, the hall of legislation. The principal agent of the society has not only been permitted, but also requested, to spread out beneath the eye of men distinguished for talents, and station, and influence, the facts which had been collected, and the plans which had been formed. Thus the society have found aceess to the very heart of the body politic—have been permitted to touch the very main-spring of civil society. The means of usefulness which have thus been placed within their reach, have not only been appropriate to their design, but also of a highly efficient character. Nor have such means been placed within their reach in vain. *The most important and valuable improvements in the construction of public prisons, have in a number of instances been the direct or indirect result of their counsel and exertions.* These improvements have been followed by the happiest consequences. The weak among the convicts

have been snatched from the iron grasp of the strong. A barrier has been raised to protect the young offender from the poisonous breath of the hardened villain. Hundreds of victims have been taken from the bony hand of death. Opportunity, in circumstances highly favorable, has been offered to toil for the thorough reformation of the prisoner; to inure him to habits of industry and frugality; to deliver him from the subtil yet powerful working of those prejudices which make him the determined foe of human welfare; to awaken in his bosom those generous feelings which may fit and dispose him to sympathize with his fellow-men; to shed the light of wisdom, human and divine, upon his understanding; and to pour the healing influence of heavenly truth upon his heart. Opportunity has been afforded to enrich the unlettered with the elements of useful learning; and in the Sabbath-School and pulpit, as well as in personal intercourse with convicts, to urge home eternal things in all their weight. The prisoner, both by night and day, is placed in circumstances which invite serious reflection, far removed from the deadly influence of ungodly companions. However they may wish to thrust him down deeper and still deeper in the "horrible pit," the strong hand of wholesome discipline restrains them. He may think and pray, "with none to molest or make him afraid." Nay, the deep solitude which prevails around him constrains him to hold communion with himself, and review carefully the pages of his past history. Wherever a prison is constructed on the plan of that at Auburn, or Wethersfield, or Charlestown, I see a monument of God's kind regard for the design of the Prison Discipline Society—a monument on which is inscribed in plain characters, written with the finger of the Sa-

vior, "Fear not, I am with you. Go forward, for glorious success shall crown your benevolent exertions."

It is a fact in a high degree favorable to the design of the Prison Discipline Society, *that in the providence of God a deep conviction has been wrought in the minds of multitudes, that religious instruction is an essential part of healthful prison discipline.* This conviction is now fastened on minds formerly opposed to the introduction of religious agencies into the penitentiary. Of these men the testimony is harmonious and strong, that Christian truth, urged on the heart of the convict in the affectionate voice of a devoted teacher, has a most salutary tendency. This testimony is working a happy effect upon public sentiment. Here and there an individual, well qualified for the station, devotes soul and body, under Jesus Christ, to the spiritual welfare of prisoners. Legislatures are beginning to make provision for the religious improvement of the penitentiaries under their control. Thus a new day is dawning on the prison. The rays of a glorious sun begin to pierce the gloom of its cells. Will not *Christians* listen to the voice of God in his holy providence, bidding them rise and exert themselves in behalf of their fellow-sinners justly confined? Especially may they not be expected so to do, in full view of *the striking displays of his power and grace which Jesus Christ has made in the conversion and thorough reformation of imprisoned criminals?* There have been seasons, when, passing along in front of the cells which the prisoners had entered at the close of the day, they might have looked in upon one and another bending in deep study over the sacred page, and again upon one and another prostrate before God in prayer. One prisoner they might have found stung with a painful

sense of guilt; another weeping at the foot of the cross; and a third rejoicing in "hope of the glory of God." The effects which have thus been wrought upon the consciences and hearts of these awakened prisoners have not been transient. I have just taken my eye from a page which shines more resplendently than a diamond amid sunbeams. It gives the initial letters of some eighty prisoners' names, who had been discharged from one of our penitentiaries. Of these a number had enjoyed their liberty eight or nine years. On the authority of "letters received from post-masters, sheriffs, district attorneys, and other public officers," their character since their discharge is given to the world. Beginning at the top of the column, the description of their character proceeds in the following style: "Honest, fair character; bad; bad; not improved; nothing improper; character good; character good; character good; in jail for larceny; much improved; sober, discreet man; industrious and honest; character and conduct good; very respectable; steady and industrious; entirely reformed; respectable and pious." What good man can look over such a column without seeing the hand of God beckoning him to join the goodly band now laboring for the reformation of the prisoner? What motive, derived from the arrangements of Divine Providence, can be better fitted to act upon a Christian heart? What Christian can resist such a motive? It is the voice of the Holy Ghost, calling on the churches to arise, and be "workers together with him," in his designs of mercy towards the wretched convict. What Christian will not listen to such a voice?

The grounds, then, on which the friends of improvement in prison discipline may expect the countenance

and aid of Christians, are broad and substantial. These grounds we have found in the character by which Christians are distinguished from their fellow-men; in the means of usefulness, peculiar to themselves, which are placed within their reach; in the obligations by which, as the disciples of Jesus Christ, they are bound; and in the indications of Divine Providence which clearly point them to the penitentiary as a sphere of benevolent exertion.

Prison discipline, then, in order to be healthful and efficient, must be conducted on Christian principles. These principles, embodied in the character of the disciples of the Savior, furnish the very agents which that discipline demands. Their disinterested benevolence will open a way to their hearts for the claims of the prisoner on their kind regard; their deep sense of personal guilt will constrain them to look upon him as they would look upon a brother; the experience they have had of the efficacy of divine grace will inspire them with hopes of success in their efforts to reclaim and save him. Are not these the very men who are fitted to labor for the highest, the immortal interests of the prisoner? Will they not of all men be likely to gain a near access to his heart? While they speak to him in the softened tones of warm affection, and in the animated language of good hope, will he not be forward to listen to their words, to weigh their counsels, to make the instructions they may offer the subject of deep and healthful reflection? Of all men, will they not employ such means of usefulness as are adapted to work in his character a thorough and permanent amendment? Who else will kneel in his cell, and lift up to Heaven on his

behalf the eye of supplication? Who else will employ with a skilful and energetic hand the only motives which can arouse his conscience and purify his heart—motives drawn fresh from the fountain of eternal truth? And who besides Christians seek and enjoy, in their labors of love, the assistance of the Holy Spirit? And will not they regard the obligations by which the Son of God has bound them to impart the bread of life to every creature? Will not they of all men freely expend their strength in toiling for the eternal welfare of the "evil and unthankful"—of the friendless and ill-deserving? And are they not the men who from the arrangements of Divine Providence are wont to derive lessons of instruction and motives to exertion? And have not Christian principles, embodied in the disciples of the Savior, and acting upon the understanding, conscience, and heart of the prisoner, been the means of accomplishing the most important good which in any place has resulted from prison discipline? Where have convicts been found to weep for their sins, and "turn from the evil of their ways," under any other agency than the truth of God? And where efforts to reclaim the prisoner have resulted in a deplorable and disheartening failure, have not these efforts been made in the neglect or contempt of God and the gospel?

Might I speak to the friends of improvement in prison discipline throughout this republic and throughout the world, with what deep earnestness and strong emphasis would I say, Beware, as you would avoid utter and hopeless defeat in your designs, beware of excluding Jesus Christ from the sphere of your beneficent exertions. Without him you can do nothing to promote the

permanent benefit of the objects of your kind regard. Slight the Savior, and you enter the penitentiary only to mock the prisoner and bring disgrace upon yourselves. Do ye not know—have ye not heard—have ye not *felt*, that "Christ crucified is the power of God and the wisdom of God to salvation," to the loathsome criminal as well as to the man of unblemished reputation? In this warfare, away with "carnal weapons;" wield the sword of the Spirit, and, through Jesus Christ our Lord, you are more than conquerors!

And oh, if I might address the redeemed of the Lord, with what fervent importunity would I urge them to give their most efficient aid to the holy design of the Prison Discipline Society! You could not, beloved brethren, mark the object and efforts of this society without the deepest interest. You could not contemplate the field of their exertion without longing to enter as their fellow-laborers. You would pant for a fellowship in the sacred enterprise.

This field I invite you, my brethren, to contemplate. An acquaintance with it you may form through the *Reports of the Society*. Have you read them? Have you weighed the facts which they present, the plans which they describe, and the appeals which they urge? Say, brethren, have ye taken them home to yourselves? Know ye not that ye are under peculiar obligations to promote an enterprise so honorable to God, so useful to men?

Give this enterprise, my brethren, your prayers, your influence, a portion of your gold and silver. To you it appropriately belongs to sustain it. God and men expect that you will rise and promote it. Will you deny

that the most weighty reasons demand exertion at your hands? Stand up, then, and gird yourselves for action. Your labor in the Lord shall not be in vain. He will smile, as he has smiled, on your labors in this department of Christian effort. The work shall prosper in your hands. It shall augment your final reward. In the last day the repentant convict shall outstrip angels in hastening to welcome you to "the joy of your Lord."

THE SAVIOR'S ARMS OPEN TO LITTLE CHILDREN.*

MATT. xix. 13, 14.—"*Then were brought unto him little children, that he should put his hands on them and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.*"

What led "the disciples" to chide those who sought the Savior's blessing on their children, it is not easy certainly to determine. One thing is plain enough, that they had unworthy views and feelings. Their Master, therefore, took the part of the little children, and while he "laid his hands upon them," opened his lips in those words of grace and wisdom on which it is our privilege at this time to dwell, and which every parent ought to write upon his heart.

The little children that were brought to him, the Savior freely admitted. This he did from higher motives than mere fondness, however tender and lively. He had the most weighty reasons for laying his hands upon their heads. And these reasons, as they have a direct and powerful bearing upon us, we may well examine and appropriate. What, then, does our Savior mean by the declaration, made to protect and encourage those who brought their children to his arms, that "of

* A Discourse delivered before the Association of Sabbath School Teachers, Utica, N. Y., November 8, 1835.

such is the kingdom of heaven?" In this declaration, the word "*such*" claims particular attention. It introduces a comparison, as is very evident from the language of Mark in giving the same transaction: "Whosoever shall not receive the kingdom of God *as* a little child, he shall not enter therein." But this word not only presents little children for the sake of comparison, as Christians are sometimes compared with the branches of a vine or the sheep of a flock; it also offers a reason for their being brought to the Savior—a reason which could not be applied to lambs or to doves. To little children such qualities *in some sense* naturally belong, as mark and distinguish the Christian character. But in what sense, it may be demanded. In such a sense, I reply, as makes it highly proper to compare Christians with them, and to bring them to the Savior to receive those benefits which he offers to the human family. This is the sense in which our Lord explains his own language. That they were not *Christians* by virtue of being little children, is, I think, very clear and certain. Our Bibles teach us in the plainest and most emphatic manner, that Christian character and Christian privileges flow from a higher source than natural birth. The "sons of God were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." If, moreover, those on whom the Savior laid his hands entered his kingdom in the highest and best sense of the phrase, by virtue of their being little children, how could his *adult* hearers enter that kingdom in the same way? Only a disciple of Nicodemus could form a conception so crude and incongruous. But while others were coming to the Savior to receive the benefits which he so freely offered, he would by no means consent to the exclusion of little

children. Of all who were placed within his reach, upon none did he look with warmer interest or higher hope. None were better fitted happily to receive those gracious influences which he exerted, to enlighten, renovate, and save the human soul. Such qualities they had, as little children, as in an important sense laid the foundation for Christian character. This the Savior regarded as reason enough why he should admit them to his bosom, to receive those select influences which he breathed upon all his blessed ones.

I understand our Lord, then, to say, in the language I have read, *that between the natural qualities of little children, and the moral qualities of Christians, such a resemblance obtains, as may well greatly encourage us to commit them to the control and blessing of the Savior.*

It may help us more deeply to feel the life and strength of this encouragement, to devote a few moments to those features in which little children naturally resemble the Christian disciple. *They are remarkable for their sense of dependence upon their natural guardians.* They are early conscious of multiplied wants. But they never look within themselves for resources whence these wants may be supplied. They lift their eyes to a higher source. On that they fasten their expectations. This they do promptly, habitually, confidently. To feed from another's hand, never wounds their feelings—never mortifies their pride. Unembarrassed by any pretensions to self-sufficiency, they readily and affectionately receive from a superior whatever their necessities may require. Their sense of dependence is as natural as their breath. Exposed to danger, they put themselves under the protection of a stronger arm than their own. And this they do without having first tried

their own powers. They are far enough from being driven by resentment to repel by violence the dangers which threaten them. Airs of defiance are not natural to them. They rather flee to another's side; they rather hide in another's bosom. It is, indeed, with great difficulty, that they are thrown at all upon their own resources. Of this, what a striking illustration we have in the efforts which are requisite to teach "a little one" to "go alone!" He is placed erect upon his feet. The most inspiring, encouraging airs, and tones, and gestures, are employed, to induce him to try his powers in taking a single step. With increased earnestness and eloquence, the appeal is urged upon him again and again before he even begins to resolve on making a trial. And when the trial comes, how his bosom heaves!—how his frame trembles! With a convulsive effort, he takes a step, which brings him to the open arms of his parent. To him he clings, as if nothing could tempt him to repeat the trial which had cost him so much resolution and exertion. What an example this of the spirit of dependence!—Little children are remarkable for their *filial feelings*. How lively and strong is their confidence in their natural guardians! They give a parent full credit for the warmest kindness. They freely pour upon his ear the story of all their wants and woes. They have no distrust of his readiness to listen to them. They speak as if they knew that they had direct access to his inmost heart—as if he would understand every tone and word, and enter readily and heartily into all their feelings. *They give him credit for unbroken integrity*. All the expectations he has in any way excited in them, they believe he will faithfully remember and fully satisfy. They take him at his word, and adjust their plans and

doings to it, without hesitation or distrust. The expression of his eye, the tones of his voice, make their hopes rise or fall, their joys sink or swell. And then, how warm and tender is the *love* with which they look upon a parent! All his interests, so far as they understand them, are theirs. His objects, plans, designs, are all their own. They partake of his joys and sorrows, enter into his labors, and share his burdens. If he is honored, they are exalted with him; if he is disgraced, they are partners in his infamy. They mourn over his defeated, and rejoice over his successful, endeavors. He is the vine and they are the branches. They are disposed to regard his *character* with constant and lively complacency. Whoever may be wrong, they think him in the right. In all his controversies, how apt they are to take his side and vindicate his claims! His very faults they are in danger of regarding with a friendly eye. Hence his character becomes the model on which they are ambitious to form their own. That they have his example, is, with them, at all times and in all cases, a sound and sufficient ground of action. How partial they are prone to be to the very business in which he employs his powers!

Such, in a very important sense, are the traits of character which mark every disciple of Jesus Christ. This deep sense of dependence upon a superior power for the supply of every want, for protection amidst dangers; this deep sense of dependence, under which he trembles at the thought of relying upon his own resources—of exerting his own powers—of attempting to "go alone;" this vigorous confidence in the kindness, the living kindness of a guardian, leading little children to commit to his trusty ear their wants and woes—to place

unhesitating and full reliance upon every gracious look, and tone, and word; this fervent, tender love, constraining them to regard his interests as their own, and presenting him to their eye as a model of the excellent and amiable;—all these sentiments, so natural to a little child, how nearly and manifestly do they not resemble the habitual sentiments of the Christian heart! When they look up to Him into whose name they have been baptized, such is the sense of dependence, such the strong confidence, such the tender love, which pervades and animates the inmost souls of the disciples of the Savior. These are the sentiments, deeply cherished and habitually expressed, which distinguish them from the world "lying in wickedness" around them.

We are now prepared, I hope, to feel the force of the encouragement which our Savior affords us in the text, to commit our children to his control and blessing.

1. *By virtue of such qualities as I have been describing, children may very early be led to understand the relations and duties which lie at the very basis of Christian character.* Every instructor eagerly avails himself of such helps, as in some form or other afford *examples* of what he aims to teach. To what a wide extent, and with what happy effect, is not this done in the natural sciences! It is not sufficient here, that the objects, relations, and operations, which they embrace, should be *described*, however attractive and impressive may be the language. The student asks for something more. That he may obtain just, clear, and definite views of the objects and processes of nature, nature, on some scale or other, must live and move in appropriate forms before his eyes. The abstract lecture he loves to read in the light of experiment. He becomes familiar

with the works of God as exhibited in nature on the broadest scale, by studying those forms in which, on a very small scale, those works are imitated. And as he surveys one object and one process after another, *Such*, he exclaims, are the handyworks of Him "who worketh all things after the counsel of his own will."

One of the chief charms and highest uses of the lively and appropriate *parable* is owing to the same virtue. Invisible things, intricate relations, and subtil processes, are made plain and clear by what is open to our observation or familiar to our experience. Thus the visible are made to illustrate the invisible operations of the divine hand. The relations we sustain, the duties we owe, and the results of our conduct in the department of the government of God where we are now visibly placed, are employed to enable us to understand our responsibilities and prospects as connected with a future world and an untried state of being. What a light the parables of the Savior shed on visible and spiritual realities! Take the parable of the prodigal son. What a vivid picture have we here of the deep degradation and extreme wretchedness to which the devotion of our powers and resources to the animal of our nature must reduce us! The painful recollections, the poignant sorrow, the high resolutions, and the thorough "turning" of "godly" repentance; how strikingly are they here portrayed! The yearning compassion, the tender love, the unstinted beneficence of God; how clearly and impressively are they here exhibited! These illustrations, so fresh and appropriate, are derived from a source to which every parent and every child has free access. They are taken from such exercises of the human heart, and from such passages of human history, as

we are all familiar with. Our consciousness, our experience, our observation, all contribute to give interest, force, and effect, to these lessons of instruction. Every child, and every father, is intimately acquainted with such relations, such duties, and such events, as this parable presents. To every word, human nature gives a distinct and emphatic echo.

It might be difficult for a parent to bring his children, in an abstract way, to understand their duties and relations as the creatures of God. They might find it hard to form any clear and definite conceptions of things so far removed from their senses. They might be puzzled, and embarrassed, and distressed, with the shadowy things which in misty obscurity float before their eyes. Their fruitless efforts to seize upon them and bring them home to their own "business and bosoms," would be apt to discourage and disgust them. I will not undertake to say how often a dark and chilly air has thus been thrown around the most beautiful and glorious objects. Just here the anxious parent might well appropriate to himself the encouragement, which, in the language of the text, our Savior affords him. Let him remember, that in a very important sense his children resemble the Christian disciple. Let him, then, seize on those qualities that are natural to them as little children, to explain those qualities which enter into the Christian character. Gathering them around him, he might say, My dear children, you feel that you have many wants and are liable to many evils. Can you take care of yourselves? Do you not look above yourselves for whatever you stand in need of? When you are hungry, do you not expect bread from a parent's hand? When in danger, do you not look to him for protection? You feel that

you are dependent on him. Let this feeling teach you what I mean by dependence upon God.—You have always shown yourselves ready to put confidence in me. You take me at my word. If I promise you a favor, you expect to receive it. You do me the honor to believe I speak the truth. You look upon me as having the kindest feelings towards you—as heartily desiring to do you good and make you happy. Let these feelings teach you what I mean by confidence in God.—You love your father. You look upon all his interests with a friendly eye. In joy and sorrow you are ready to feel with him. If all the world should frown upon him, you would try to cheer him with your smiles. You look upon your father and his doings with heart-felt pleasure. Let your love to him teach you what I mean by love to God.—Thus, in the light of their relation to their father, and of the regard which they daily cherish for him, they may be made to *understand* higher relations and more sacred duties.

2. What thus gives the parent access to the understanding of his children, *opens also the way to their hearts*. It is a great advantage in bringing men to feel the force of an obligation, to be able to appeal to their own convictions and acknowledgments in cases manifestly similar. They are ashamed to be inconsistent with themselves. They are ashamed to excuse and applaud themselves where they condemned and reproached their neighbors. The duties which they owned to be binding upon others, they know not how with a good grace to refuse in the same circumstances to attempt. This regard to consistency which most men feel obliged to maintain, has often been taken advantage of by such preachers as have employed parables to gain access to

the hearts of those whom they would admonish, or reprove, or excite. Every body knows how flagrantly David had sinned in "the matter of Uriah the Hittite." The prophet undertook, in the name and with the Spirit of God, to bring him to repentance. Though the crime the monarch had committed was manifestly great, the task was not without its difficulties. The transgressor was a *king*. The royal prerogative had not been in his view very clearly and accurately defined. He doubtless felt himself at liberty to go far in promoting his own interests and providing for his own gratification at the expense of his subjects. His passion, too, had blinded him, and obstructed the way which naturally led to his conscience and his heart. It might be difficult to bring him to feel the force of such motives as were naturally adapted to awaken in him a sense of guilt. But there was the poor man, cruelly and wantonly robbed of his ewe lamb, so long and tenderly cherished, by the strong hand of his wealthy neighbor. Here was a scene presented to the monarch's eye, which reached his inmost feelings, and aroused his human nature. Compassion for the oppressed gave life, and tone, and power, to the indignation which he felt to be justly due to the oppressor. His heart was moved; his arm was nerved; his mouth was opened—"The man who has done this thing shall surely die." While he felt and spoke *as a man*, the prophet seized on the opportunity thus afforded him of pressing upon his soul the motives he ought to feel the force of. Not a moment could safely be lost. Who could tell how soon the feelings of *the man*, which were now alive and active in his bosom, would sink to the feelings of a *king?* The prophet, therefore, made haste to impress upon his softened heart—as he did with

admirable skill and the best effect—the terrible declaration, "Thou art the man." The king could not deny the justness of his own sentence, and fell prostrate under its crushing weight.

The expedient which Cecil employed to bring his child to place her confidence in God, is, I suppose, very generally known. It can not, perhaps, be better described than in his own nervous language. "I imprinted on my daughter," he says, "the idea of faith at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, 'My dear, you have some pretty beads there.' 'Yes, papa.' 'And you seem to be vastly pleased with them.' 'Yes, papa.' 'Well, now throw them behind the fire.' The tears started in her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you.' She looked at me a few moments longer, and then—summoning up all her fortitude—her breast heaving with the effort—she dashed them into the fire. 'Well,' said I, 'there let them lie: you shall hear more about them another time; but say no more about them now.' Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her. She burst into tears with ecstasy. 'Those, my child,' said I, 'are yours, because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what *faith* is. You

threw your beads away when I bade you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word."

Such methods every parent may well employ, to give force and effect to the motives which are fitted to bring his children to obey the gospel. A child has disobeyed his parents. He feels and owns that he has been "to blame" and deserves the rod. With many tears, he begs to be forgiven; and with great sincerity and earnestness, promises amendment. What an opportunity is now afforded deeply to impress upon his softened heart his obligations to repent before God of his multiplied sins! While kneeling before an offended parent, let his eye be lifted to an offended God. He could hardly fail to feel and own his guilt, and, by the help of the good Spirit, might be led to hearty and thorough repentance. At another time, he sees a hand lifted to inflict injury upon his parents. How quick his spirit rouses! How vividly his indignation burns! His whole soul is bent, every nerve is strained, to vindicate the rights of his abused parents. The blow which falls on them, he feels is aimed at him. His interests, he feels, must be crushed with theirs. He yields them the full tide of his sympathies, and whatever assistance he can render. Thus aroused to sympathy—thus strung for action in behalf of an *earthly* parent—his heart can not but be opened to appeals in behalf of his heavenly Father. Let the glory of his throne be brought to shine before his eyes. Let the wicked efforts of wicked men and devils to wrest away his scepter and blast his happiness, be clearly described. Bring him to understand the baseness and cruelty of their foul designs; and might

you not hope to turn those sympathies which a parent's wrongs had awakened in him, into a higher channel? Might he not be enlisted, under the guidance of the Holy Spirit, to defend the honor of the Eternal Throne—to identify his interests with the interests of the former of his body and the Father of his spirit—and thus to regard his person and his cause with that hearty good will which their excellency and worth demand? With what touching tenderness have I not heard a little child exclaim, as he looked a parent in the face, *I love you, my father!* While filial love is gushing forth from his inmost heart, I have sometimes thought, with what advantage now might this little one be instructed in the "love of God!" Oh if the beauty of the Lord of Hosts could now be brought to shine upon his face, would not the gracious Spirit kindle in his bosom the flame of holy love?

Almost every hour furnishes the wakeful and devoted parent with some occurrence in the history of his intercourse with his family, which he may well employ to give force and effect to the motives of the gospel. Their convictions and confessions; their sense of propriety, and their regard for consistency; their filial gratitude, and confidence, and love;—all these, on various occasions, and in a thousand ways, give him access to their hearts. In humble dependence on the Holy Spirit, let him make "the most" of the advantages he thus enjoys, and he could hardly fail to rejoice in the salvation of his children.

3. The encouragement afforded by the Savior in the language of the text, deserves to be viewed under a somewhat different aspect.—It is the awful privilege of man, that he is capable of moral character. This priv-

ilege he is under an unavoidable necessity to turn to practical account. A moral character he must have. This may be formed in happy accordancy with the original tendencies of his constitution, or at variance with them. In the latter case, its proper tendencies counteracted and perverted, his constitution must suffer injury. This injury may be destructive. It may be so grossly abused and thoroughly corrupted as effectually to prevent the formation of good moral character. Every act of sin is a blow upon the frame-work of human nature. Habits of iniquity are the constant repetition of such blows. At length the building shakes, trembles, totters beneath them. Another blow, and it becomes a shapeless heap of ruins. Alas! who can tell how often this fatal blow is struck? "Ephraim is joined to his idols; *let him alone!*"—Habitual iniquity more and more effectually breaks up the ground on which sound moral character can be formed. Its influence upon the understanding, the conscience, the heart, the whole nature of man, must be most disastrous. It disturbs and deranges the natural operation of all the human powers. The longer this dreadful process is carried on, the less hope is left, that these powers will ever be well directed and happily improved. "Can the Ethiopian change his skin, or the leopard his spots? then may ye, who are accustomed to do evil, do well."

In little children, the human constitution is placed within the parent's reach comparatively fresh and uninjured. Alas! I know well enough, that their first actions, as moral agents, are sinful; and I know that they will continue to be sinful, till, by the power and mercy of the Holy Spirit, they are brought under the control of Christian truth. But these convictions can not hinder

me from saying, that the nature of a little child is comparatively fresh and uninjured. It is not yet fully brought under the dreadful tyranny of sinful habit, to be ruinously perverted and corrupted. He is, moreover, placed amidst circumstances and relations which naturally lead to such exercises of mind and of heart, as give his parents high advantages for instructing and impressing him respecting his relations, duties, and prospects, as a creature of God. Now is the time to conduct him to the bosom of the Savior. *The qualities which belong to his character as a child, lay a sort of natural foundation for the formation of Christian character.* Here is a soil where the graces of the Spirit, quickened by the breath of Heaven, may easily strike their roots deeply and permanently. And the exercise of the filial feelings may be made daily to enliven and strengthen the Christian sentiments which have been awakened in the bosom. Thus the parent may become to his child a medium through which he may find his way to God. And oh if this medium were clear and certain! Oh if the parent reflected, like man in Eden, the image of his Maker in unbroken integrity and unsullied purity! Bearing such an image in the midst of his children, they would be continually seeing and hearing somewhat of the invisible God. They would feel that they were walking in his presence and hearing his voice. How comparatively easy would it then be to teach the little child to know and love his Maker. The family would be a school where the young candidates for heaven would be happily trained up for the employments and joys of the upper world. And even now, broken as is our nature, and imperfect as is our character, if I rightly understand him, the Savior encourages

us to expect some such results, if, in faith and love, we bring the image of our Savior to shine upon them. *The more nearly we resemble him, the more nearly will their confidence in us, and their love for us, be such as their relations to him demand.* If we are like the Savior, how easy and natural must it be, under the guidance of the Holy Spirit, to pass from the love of us to the love of him! The natural qualities of our little children, growing out of their regard for us, would then, indeed, strikingly resemble the spiritual qualities of a living Christian.

Look into such family circles as that which surrounded *Thomas Scott.* Alas! that they should be so "few and far between." His family seems to have been a little church, embracing all the members, whether children or domestics. Thomas Scott's success in conducting his children to the Savior's arms, was not owing to long and frequent lectures. Of course he did not fail to enrich them with such lessons of heavenly wisdom as were adapted to explain and enforce the doctrines of the gospel. But their tender regard for the head, seems to have been the means of conducting the branches of the family to the Savior. They naturally regarded their father with lively confidence and warm attachment. That father was a devoted, heavenly-minded, enterprising Christian. They could not look into his face without seeing the image of their Lord. And is it any wonder, that the hearts which glowed with love to the disciple, should at length have been given to the Master?

I shall be permitted, in review of the train of thought which has been pursued in this discourse, to address myself to those *to whom the direction and control of the young are especially confided.* None have higher

claims than *mothers* to the encouragement which the language of my text affords. One of their own number, whose children early found the way to the mercy-seat, was requested to describe the means which she had so happily employed for the salvation of her offspring. "I never took a child upon my lap," she replied, "without praying for the salvation of his soul." Wise and happy mother! A better method to raise the hearts of her little ones to heaven, she could not have adopted. For let it be remembered, that there are other symbols of the thoughts and feelings of the soul, than the artificial signs and sounds which any language can employ. In these, we have the voice of nature, understood by all. While she raises her child to her bosom, the mother raises her eyes to heaven. Communion with her God spreads sun-shine through her soul. The sweet peace, the holy confidence and love she feels, beam forth upon her placid countenance. On that countenance, thus illumined, her child fondly fixes his attentive and inquiring eye. Filial love moves his young heart; and that filial love is fastened on a mother, who, in yearning intercession for her child, is holding communion with her Savior. Before the child can understand a word that falls from her lips, he reads the language which is written on her face. His young spirit comprehends the import of those heavenly symbols. They speak to his inmost heart, and speak of God and heaven—of sweet peace, and deep joy, and holy love. And they speak with the Holy Spirit as their infallible Interpreter. And the little one hears, and believes, and lives forever!

If you have never made the experiment, you might be painfully surprised, beloved parent, to find on examination how many of your children's faults and follies

are traceable to their *proper source in yourself.* Entering deeply into your sympathies, they have caught and faithfully reflect your spirit. That lofty pride and eager selfishness which they so often and so disgustingly display, that impatience of restraint, that peevishness under slight provocations and trials, that discontent with their allotted condition—alas! dear parent, can you tell from what original this picture was copied? Does not your child often, like a faithful mirror, reflect your own features in your face? Oh had those features been more heavenly, how much more grateful and attractive would have been the reflected image!

It is an awful privilege to wield such power over the characters and destinies of immortal souls, as is intrusted to every parent, and especially to every mother. The confidence they repose in us, and the love they bear us, must be to them a deep source of joy or of wo. If we will turn their filial regard for us to the highest account, we may well expect that the Holy Spirit will sanctify their filial qualities, and raise them to the permanent worth and dignity of Christian character. But if their confidence and love should be fastened on proud, selfish, passionate, worldly-minded parents, "casting off fear and restraining prayer," what an everlasting and overwhelming curse may not their connection with us prove to them! Who can think of this without a trembling heart? What parent will not pray, and pray "without ceasing," for the grace he needs to enable him to breathe continually upon the opening minds and tender hearts of his children, the spirit of the gospel—the temper of heaven?

The *Sabbath School instructor,* while he is a sharer in the responsibilities, has a claim to the encouragements which belong to the parental relation. The task with

which he is occupied, is as useful and honorable as it is laborious. It is his, to win the confidence and love of his young charge; and to see to it, that *that* confidence and love be fixed on Christian character of an elevated stamp, and of strong attractions. Thus he may be the channel, through which the best feelings of their young hearts, sanctified by the gracious Spirit, shall find their way to the Redeemer.

It is the privilege, it is the *duty*, of all who toil with fidelity and skill for the salvation of children, to toil *in hope*. Let them not for a moment admit the chilling thought, that long years must pass over the heads of their young charge, before they can be expected to devote themselves to the Savior. Such a prejudice is directly and flagrantly at war with the spirit of my text. Its indulgence must be death to the children of the church. Let it be renounced at once, universally, and forever! The success of those who in good earnest have devoted themselves to the work of conducting children to the bosom of the Savior, has certainly been most cheering. It is as delightful as it is instructive, to review the history of such Christian laborers as SAMUEL KILPIN. How tenderly, how skillfully, how earnestly, how faithfully, he strove to raise the little ones who gathered in crowds around him, to the bosom of Everlasting Love! While he gave them his heart, they gave him theirs in return. He was their father in God, and they his children in Christ. And who can contemplate the scenes through which he passed with them, and especially who can see one after another of these redeemed ones, leaning their dying heads upon his bosom, and with their expiring breath blessing him, as the instrument of conducting them along the shining path to heaven, now opening before them, without feeling to his

inmost heart, that his efforts were crowned with glorious success? While, friend of children, this feeling is vivid and strong within you, resolve, and resolve in the strength of Christ, to "go and do likewise."

To the young I would say, it is a privilege to be a child. Be not in haste to take a higher place than belongs to him. It is greatly to be lamented, that so many of the young grow so soon ashamed of the sweet simplicity, the confiding, affectionate, teachable temper of the little child. They think there is something in it low and mean, which they are anxious and eager to put off. They are much mistaken. The only son of Mr. Durant, who was remarkable for his genius and his learning, always chose to be *a child*. Such was the simplicity of his pure spirit, that when advanced to the strength of youth, he still loved like a little child to hang upon the bosom of his mother, and there breathe out his hymns and prayers. This was a thing which he who prematurely puts on the airs of a man could not do. This could be done by none but a spirit of uncommon worth, and purity, and loveliness.—While you have the qualities of children, it is your time to obtain the qualities of Christians. Improve your time. Let the sense of dependence, the confidence and love, which bind you to your parents, rise to God. Woe to the graceless youth who renounces the character of a child, before he forms the character of a Christian! He has placed himself at a fearful distance from the straight and narrow way. Now is your time to secure a place in the family of Christ. Hasten, then, to his feet. Give him your hearts. Pour your filial feelings into his gracious bosom, and be living, useful members of his heavenly kingdom.

PAPERS ON EDUCATION.

CHRISTIAN EDUCATION.*

It is the proper design of Christian education, I can not help thinking, to train up the subjects of it readily and certainly to find, and skillfully and happily to occupy, their appropriate places in the enterprise of converting the world. For this enterprise the church was established. Every man who gains admission to its privileges, binds himself to devote arm and soul to this design. Whoever he may be—whatever may be his resources, talents, prospects—for this and this alone he is to live. To this his muscular powers, or mental vigor, or large attainments, his wealth, reputation, influence, are to be devoted, heartily, skillfully, permanently.

But all who are engaged in this design can not hold the same position. Why should they? The stations to be occupied are as numerous as *their* qualifications and endowments are various. The place which belongs to any man is indicated by the means he may possess of exerting an influence. Christian education, if it be true to its appropriate design, must conduct him to his own position, and make him useful and happy there.

Those members of the church who are especially and professedly devoted to intellectual labor, are to be fitted for the work naturally assigned to them, by a discipline involving the same principles, and embracing the same objects, as enter into the training of their brethren gen

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* An Address delivered at Whitesboro, N. Y., September 5, 1833.

erally. When, in speaking of the subjects of liberal education, I specify members of the church, I would not be understood as excluding others. But I would not, on this account, make the system of liberal discipline which might be adopted at all less *Christian* in its peculiarities and tendencies. If possible, it should be more so. For if they fail, while engaged in study, to become imbued with the spirit of the gospel, what good will their intellectual endowments, however large, and their various acquisitions in literature and science, do themselves or others? Of what use to this bad world can it be to furnish wicked men with increased power and extended influence? What else, I pray you, is any school or college which adapts its discipline to the taste and tendencies of the unrenewed heart attempting, than to train up a generation of evil spirits, to possess, and torment, and destroy the human kind? If the carnal mind is admitted to the benefits of a liberal education, its sanctification should, as a prominent and commanding object, be kept constantly in view. All the various influences exerted upon it should be so mingled with Christian sentiment as strongly to attract it to the cross.

Liberal education should embrace the same objects, and involve the same principles, as properly belong to the discipline by which Christians in general are to be trained up for usefulness and heaven. Who are the subjects of liberal education—the men of mind and learning, of deep thought and moving speech—the men of the bar, of the senate-house, of the pulpit? In what light are they to be regarded? Must we look upon them as pagans look upon their priests, as an order of superior beings, to whom, standing in the distance, we are to bow, awe-struck and tongue-tied? Not with my consent.

Mischief enough to satisfy the malignity of a common fiend has already been done by those social arrangements which separate one brother from another. Perish the cord of caste! Why array the hall of legislation, especially why clothe the pulpit, with factitious terrors? Little children crept upon the knees and smiled in the bosom of the Son of God. Why should they flee with palpitating hearts and trembling limbs from the presence of his ministers? Oh! I hate the empty parade, the idle ceremony, the senseless jargon, which holds up the scholar to his own mother's children as a man of mysterious power, as a sort of wizard, who, in foreign tongues and unearthly sounds, holds communion with spirits which the unpracticed eye can not perceive! The lofty pulpit, flowing robe, official airs—what better can they do than freeze human hearts? They may throw your erring brother, who had come forth to meet you, back again upon the arms of death. They can not work upon his sympathies, melt his heart, draw him to your bosom. The church, *as such*, and not any portion of the members in distinction from the rest, be it well remembered, is a "chosen generation, a royal priesthood," dear to the Savior's heart—are all in common admitted to his service. Those who are acquiring a liberal education, however, expect to be useful especially in the exercise of their intellectual powers. Especially, I say; for why should they not prepare themselves to welcome every opportunity of doing good in any department of exertion? Why should they refuse the most menial office? Why should they think it beneath their dignity to wash the disciples' feet? What signifies the lily whiteness of the hand? They can not hope in this to rival the puling infant. Who would do any thing

to nourish the foolish prejudice, that the best scholar must be the biggest baby! Men of mind have muscles too. In subserviency to the former, let the latter be employed in the service of mankind.

The system of liberal education which the interests of the church demand, must be fitted to raise those who come under its influence to the dignity of fellow workers with Jesus Christ in the conversion of the world. This must be its object, design, tendency. It must offer them a full and accurate acquaintance with the mass of mind on which they are to operate. Their own powers it must enable them to wield with the greatest skill and best effect. And these two things must, as far as possible, be combined in the methods which may be taken. Such a system must, I think, be marked by some such features as the following: Man will be regarded as man, irrespective of constitutional or factitious peculiarities; the necessity will be imposed of providing, as far as possible, for the wants which the condition of the student naturally involves; those studies will be prescribed, and those authors selected, which shed the strongest, clearest light upon human character, condition, and prospects; and a deep interest will be solicited in those public movements which have a strong bearing on human happiness.

Perhaps I need not say, that of this system God must be the center and the soul. This seems to be implied in every syllable I have uttered. For what has he to do with the conversion of the world, who refuses to make the character and government of God the subject of delightful study, to act upon the divine plan, and devote himself to the divine glory? What can he know of human character and prospects, who fails to understand

the relations which man sustains to his Maker, Redeemer, Sanctifier? Man can only then be known, when the beams of eternal majesty shine upon him. He can only then be blessed, when conducted to the bosom of everlasting love.

But what is the form in which our love to God is naturally expressed? Shall we sigh our souls away in aspirations? And this too amidst the wants and woes of a bleeding world? No. Our love to God must assume the form of beneficence to man. Thus only can its sincerity and power be tested and displayed.

I have said, that in Christian education, man, *as man*, is to be the object of regard. I know that the family of Adam has been broken up into multiplied divisions. A thousand groundless distinctions have been introduced. The arrangements of human society are artificial. Birth, complexion, place, a thousand things which have nothing to do with constitutional character or moral worth, have had a controlling influence on public sentiment. Prejudices as rank as dunghill weeds have been allowed to spring up and grow. Men have been courted or shunned, loved or hated, caressed or scorned, irrespective of their good or ill desert.* To such a state of

* A young man of respectable connections and Christian character, a beneficiary of the American Education Society, I am informed, was so cruelly annoyed and "spitefully entreated" at one of the oldest colleges in New England, as to find it necessary, if he would secure the benefits of a liberal education, to go to another public school. What was the matter? A southern student suspected, from his complexion and the appearance of his hair, that he had some "black blood" in his veins! He could not bear to be seated at the same table! A party was soon formed, and a thousand insults heaped upon the victim of prejudice. He was left unprotected by the government of the college, was greatly embarrassed in his literary course, and finally fled from the scene of suffering where he had endured so much, to another college!

A young man, a member of a western college, who seems to have a

public sentiment, systems of education have been adapted. But they have looked wide of the proper aim of Christian discipline. What hold on man could they afford? They have held him up in unnatural forms, and under artificial relations. These have to a great extent been made the basis of what has been proudly called the science of human nature.* Those who have most solicitously and skillfully adjusted their views and accommodated their movements to these, have been most loudly praised for their knowledge of mankind. Hence, tender solicitude and beneficent exertion have been bestowed on man, not as the creature of God, but as the fabrication of human hands. The extremes of human society, the highest and the lowest, have thus to a fearful extent been overlooked. Empty, but imposing forms, mere splendid frost work, have hedged in the one from the approach of instruction, admonition, exhortation. It would be rude, insufferably so, to attempt, by the common methods of the gospel, to save their souls! It is the demand of politeness, that they should be respectfully let alone—be permitted to proceed, with dignified step, to the gates of death!—Others have fallen below

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slight admixture of foreign blood in him, assured me that he spent some two hours with the Rev. President who once published "*A Plea for Africa*," in endeavoring to gain admission into a college class, in vain. The doctor was willing, if he would go to Liberia, to make provision for his instruction *apart from the college!* But no "*plea*" which my young friend could urge, could secure for him a place among *white* scholars! And yet he was pious, respectable for his attainments, and of attractive manners.

Similar incidents have blotted the history of other public schools.

* Those who would have a striking illustration of this position, are invited to read a certain letter, signed by I know not how many doctors of divinity in the state of New York, to the governor of Georgia, pleading for the release of the persecuted missionaries from the prison-house where they had been most wickedly confined.

the aim of benevolence! It would be vulgar to pity them! Let them wear their rags, and clank their chains, and gnaw their tongues—who cares? To bend over them in mercy, to raise them from the dust, to wash away the clotted blood, to probe the putrefying ulcer, to pour daylight upon their understandings, and infuse into their broken hearts the peace of God and the hope of heaven—ah! "delicacy" sickens at such a task! Better let such cattle perish, herd upon herd, than disturb the arrangements which pride and selfishness, as rank as any hot-bed in hell could furnish, have established! And those who in good earnest have attempted any thing for the benefit of their brethren who move at the top or lie at the bottom of society, have not only had to encounter prejudice, hate, and opposition, which would disgrace a common mad-house, but, what is worse, have had to counteract the tendencies and break the force of their own education!

It is high time such education had its place among the rubbish of darker ages. It has cast obstacles enough before the triumphal car of the Messiah! The world will not be converted until the church, in the name of her sovereign Lord, breaks through every spell which has hitherto chilled her sympathies, and every barrier which has hitherto restrained her movements, and throws her arms maternally around the human family. Her sons must be taught to study human nature in the constitutional forms and moral features which are the natural results of the divine arrangements. To man, *as man*, guilty, needy, wretched, exposed to eternal death, and yet capable of everlasting life, they must be taught to extend their cordial sympathies and assistance. Education, in all its provisions, influences, and tendencies,

must be adapted to the same basis as the peculiarities of the gospel and the decisions of the final judgment.

Upon the subject of education should be imposed the necessity of providing, as far as possible, for the wants which the condition of the student naturally involves. I say as far as possible. I would not attempt to strengthen his frame by imposing on it burdens which must crush it. I would not see him toil-worn and care-eaten. The design of our education societies is noble. Let it be sustained. The church can well afford to smile upon her sons who welcome deep poverty and exhausting toil to promote her interests. But then, she should smile upon the exertions which she may aid them in making to sustain themselves. She should not receive them upon her lap, and smother them with her fond embraces. In mercy to their bones and muscles, let her teach them, as far as may be, to "go alone."

Human character is especially formed and developed in the exertions which men in general are constrained to make, to provide for necessities which they can not neglect or throw off. Here a thousand trials in a thousand forms arise. Here temptation lurks. Here enterprise, benevolence, integrity, are sure to find the touchstone. Whoever refuses to become familiar with these exertions, stands aloof from the scenes where human character is often developed in its most attractive or repulsive forms.* Into these scenes, as an actor, let the

* I shall not, I hope, be understood to say, that to provide for his daily wants should be with the student a leading object of solicitude and effort. Such a position I am far from taking. But, "made up" of soul and body as he is, he can not meet the demands of his constitution without uniting manual with mental labor. Why, then, should not his muscles be employed in making provision for his daily wants? Why should he not, in a course of liberal discipline, acquire the habit of exerting his

student enter. To provide for his daily wants, let him seek opportunities, form plans, put forth efforts. He will obtain a thousand just and striking views of the human heart. His own will sometimes meet him under aspects which he had never dreamed of. While he finds, in the most substantial forms, the relaxation*

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corporeal powers usefully, without interrupting or retarding his intellectual progress? He might thus escape from the embarrassment which greatly cripples most men upon entering on the scenes of active life under the pressure of *professional* responsibilities. To what a sad extent do they not generally give up the labors of the student! And how common is the plea, that *necessity*, growing out of the duties of active life, constrains them to do so. Had they been taught, as students, to turn their muscular exertions to good account in subserviency to their mental efforts, would such a plea ever have been found upon their lips?

* In the last number of the Christian Spectator, [September, 1833,] doctrines are taught on this subject which are, I think, unsound in principle and injurious in their tendency. We have but a very limited and superficial view of the object which "the student" at a public school may justly be expected to pursue, when we are reminded that it is "*scholarship.*" If it be not his object to qualify himself *to be as useful* as his powers, opportunities, and resources will admit, in the sphere of activity in which he may be called to move, his "scholarship" is a matter of small importance to himself or others. His scholarship derives all its value from its relation to a higher, nobler object. It should be sought, therefore, in direct and full subserviency to that higher, nobler object. To sacrifice *fitness for public service to mere scholarship, is to sacrifice the end to the means.* This doctrine should be deeply impressed upon every student, in every stage of education, from the infant school to the university.

Fitness for public service, USEFULNESS, should be the object to which all the arrangements, of any sort, in our institutions of learning, should be most carefully adjusted. This should be held up before the eyes of our young men who are engaged in literary labor, in a commanding form and an attractive light. Unless it can be made to fasten strongly on their hearts, what good can their scholarship, whatever it may be, do them? Give this an engrossing place in their affections, and you will find it easy to settle the inquiry, *in what sort of exercise will they find the most relaxation and delight.* It must be that, which, while it gives the requisite play to the muscles, will contribute most to the advancement of the object to which they are devoted. *And the discipline which fails to make some such exercise truly grateful to the student, must be wretchedly defective.*

The argument derived from the natural influence of *tasks, as such,*

which studious habits need, he will be cultivating some of the best attributes of Christian character. He will

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has in my view very little weight. I do not see how *he* can feel its force, whose will is in harmony with acknowledged obligations. What! are our students to be taught that a service can be no longer *voluntary* than it is left unrequired? May they not find delight in the performance of their duty? And so, they must hate their books, as well as loathe the exercise, which belong to the *prescribed course*, however dictated by wisdom and benevolence. So long as they breathe the wicked spirit of this doctrine, I shall regard my children as miserably unfit for the service of the Savior.

I think that the illustration derived from "the mechanic boy" is far enough from happy. What if, instead of a "leisure hour for *play*," he should daily devote so much time to *books*? Would he not be as well prepared for the labors of the shop? Would not his general improvement be as effectually secured? Could he not be subject to such a discipline as to fly from the bench to his books with eagerness and joy?

What, after all, is the meaning of the word *tasks*, a term which is made by the reviewer in the Christian Spectator to cover an idea so repulsive to the feelings of the human heart? The thing, so far as the subject in hand is concerned, may be thus explained. To fit himself for usefulness, a young man undertakes to cultivate his mind. He repairs to a public school. He would avail himself of the benefits which the intelligence and wisdom of experienced instructors place within his reach. They point out to him the methods by which he may secure the object on which his heart is set. In pursuing these methods, they offer him their assistance. This they do, not as the stern keepers of a gloomy penitentiary, but as the active, devoted, decided friends of human improvement—as affectionate fathers among dependent children. What is there now in the control they exercise, which must give to the methods they prescribe the influence of odious tasks? Why may not the will of the instructor and the will of the learner be in sweet harmony with each other, so that the latter may *voluntarily* follow the directions of the former? The allusion to the "wretched English operative" is ridiculous enough. "Ye who have tears, prepare to shed them now! Approach! Behold!" Yonder he is!—the heart-broken, emaciated victim of "tasks," who is hastening under the pressure of *nameless* burdens to a premature grave! Can you endure a glance at the condition to which a "cruel barter," in which his "liberty" is exchanged for "pecuniary profit"—"miserable condition!"—has reduced him! See, then, his noble spirit, panting for liberty, no sooner escapes from the *dead* weight of Latin and Greek, or mathematics and philosophy, than, instead of being *kindly* permitted to run wild amidst scenes of dissipation and riot—scenes in which college windows are often broken in, encounters with vulgar townsmen are often hazarded—it is "*cruelly*" tied up to a wood-pile or work-bench, or confined within a field or garden! What parent

learn to sympathize, moreover, deeply with his brethren in humble life, who of all men have the strongest claims on his affectionate regard. He will be happily prepared, whenever he may enter on his official course, to estimate their character, trials, various necessities. He will gain, moreover, at an early point in his career, a strong hold upon their sympathies. There is nothing common people hate more heartily than the lofty airs and imposing strut of the self-complacent student. They can not bear the sight of him. If he approaches them, their blood flows back upon their hearts, just as if with naked feet they had trodden on a serpent. But how soon they give their confidence to the man of letters, who, when he has shut his book or thrown aside his pen, can cheerfully join with them in their humble labors. The axe, or spade, or scythe he wields, has all the magic virtues of a key, to unlock the fountain of good feeling in their bosoms. Of all their brothers, they know not a dearer one than he.

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that cares for the future usefulness and happiness of the child he loves, will ever consent to see him crushed by such high-handed, "task"-ful tyranny?

Mark the course of a clergyman whose views and tastes are conformed to the "general opinion," which our reviewer finds it very convenient to pronounce always right in such cases. Oh! these hateful tasks! Preparation for the pulpit is "put off" as long as possible; it is a *task*. It is undertaken reluctantly. How can the exercise be "*voluntary?*"—it is a task! Every thing connected with his high vocation is done heartlessly; for every such thing is a task. Every effort requisite to support his family, too, a task, a task! The man of God only then breathes the air of freedom, when he voluntarily wields the fish-pole, points the fowling-piece, or, with his heels upon the mantle-piece, handles his pipe or cigar! Why should the bachelor of arts review the studies of his college? The thought of them reminds his shrinking soul of the day of tasks. Why should not the young theologian sell his Hebrew lexicon and Bible? They are of no further use to him; he has done with such tasks!

Such notions have already done the church and the world irreparable injury. The Christian Spectator ought not to have increased their authority and currency.

And when he would impress instruction, admonition, or reproof upon them, they will give him their naked hearts. He may freely lay his hand upon the very cords which shrunk from the touch of the stately scholar.

Besides, it should not be forgotten, that our independence depends as much upon the fewness of our wants, as upon the largeness of our resources. What a pitiable case, to be oppressed with the dead weight of factitious helplessness! Even honest crutches are better than foreign muscles. The student who depends upon the providence and labor of a score of servants—who glories in the baby whiteness, and plumpness, and softness of his frame—may, for aught I know, be preparing himself for some useful place. The milliner can tell. But the conversion of the world demands sterner stuff than he is made of. What could *he* do when brought into rough contact with the rank pride and gross selfishness which the reformer must encounter? Look upon John the Baptist. What burning truths he pours upon the hearts of wicked men around him! How plainly he instructs! How pointedly he warns! How sternly he rebukes! With what an iron grasp he fastens his hand upon the conscience! With what a strong arm he forces bad men to look into the mouth of hell! A thousand hearts quiver with emotion! A thousand bosoms burn with passion! A thousand faces flash with rage! Amidst the elements which war around him, the reformer stands like a rock amongst the waves. And for this position, the labors of the wilderness, with his locusts to eat, and his camel's hair to wear, had eminently fitted him.

The studies to be prescribed, and the authors to be selected, in a course of liberal education, is a matter of

great importance. Here, it should not for a moment be forgotten, that a twofold object is to be pursued—acquaintance with mankind, and skill in exerting an influence on them. These things, if possible, should always be united; mental discipline should be sought in the study of mankind. I do not say that no study is to be admitted merely as a mental exercise. I remember that artists have their whetstones. But it will not be denied, that it must be a great advantage to the student to form his intellectual character amidst those forms of real life with which he is afterwards to be conversant. Those studies and those authors ought to be employed, which shed the clearest, strongest light upon the constitution and character, the condition and relations, the interests and prospects of human nature.

On one point, in this connection, I wish to dwell a little. It has been thought by some, that foreign tongues usurp a higher place in liberal education than they can fairly claim. It may be so. The point deserves attention; let us look. In printed books we contrive to keep among us the souls of those who had departed from terrestrial scenes. Here we have their thoughts, convictions, feelings. Here we may hold communion with them, enter into their views, sympathies, designs. Is it worth our while to do so? Or, shall we refuse to speak with them, especially at the expense of time, solicitude, and strength, because they use a foreign tongue? That is the question.

The study of foreign tongues is eminently friendly to *habits of attention*. In intellectual discipline, one of the first things to be attempted, often, is to rouse the mind from long-indulged listlessness. It needs to be recalled from fruitless reveries, idle musings, vagrant

flights. Among sights and sounds to which, from its earliest consciousness, it had been in some sort familiar, it feels no deep and stirring interest in any thing. The things it has to do with, it seems to know without effort or inquiry. Their forms float along before the eye like old acquaintance, without leaving behind any accurate and definite impression. Nothing is carefully examined, distinctly seen, clearly apprehended. Even the words and sentences of books glide along beneath the eye, without coming home to the soul as the intelligible representatives of substantial, living thoughts. I have seen men who would devour whole libraries, without attending to any thing they read. If by chance it came in their way, to Bailey's dictionary they would give a regular perusal. What is better for such a state of mind than the study of a foreign language? Here every form and sound are new and strange. Nothing can be got by guessing. No materials are here for idle reveries. The things which come to view must be looked at, handled, weighed. Every form, under every aspect and relation, must come home to the busy thoughts. It will not do to leave the least turn or slightest shade unnoticed. Such neglect, where so much depends on little things, may work inexplicable confusion. The things thus marked must be steadily contemplated. Nothing can be done by transient glances. Their forms must be engraven on the soul. They must be held fast, that they may be arranged side by side in such order as their relative significance and respective offices require. To perform such a task, the mind must give up its listlessness. It must renounce its vagrant habits. It must wake up its energies. It must gird itself to action. It must collect its forces and hold them long engaged. It can

hardly fail to secure what Robert Hall justly regards as one of the most valuable of mental acquisitions, *the habit of attention.*

But look again. Every word examined has various significations. Though they may all claim some sort of affinity to, widely may the metaphorical differ from, the literal; and what a variety of meanings may come between them! The meaning of a term is to be determined. The lexicon is opened. Of the ten meanings which it enumerates, which shall be selected—the first, second, or third—the metaphorical or literal? From the position where the word is found, the eye goes backward and forward. Something must be hit on which may agree with the connection. Trial after trial, effort upon effort, must be submitted to. Witnesses are questioned; evidence is analyzed; conflicting pleas are listened to; statutes, precedents, analogies, on the one side and the other are urged, till at length, after much solicitude and inquiry, conviction is admitted, and a sentence pronounced. What an exercise of mind have you here! Which of its powers is not called up and tasked? How loud and imperious is the demand here made upon the memory, judgment, taste! And then, the mind is put upon the same exercises which the every day occurrences of real life require. This sifting of testimony; this weighing of probabilities; this adjusting of analogies; this looking forward and backward; this trying of one thing, and then another, to hit upon the right conclusion; how much this is like what we have to do, in the con victions we admit and the doctrines we act upon, in promoting all our various interests, temporal and spirit ual, for this life and the "life to come!" Why, this is manifestly the training we need to enable us to act with

vigor and skill at the posts of usefulness to which we may respectively be called. Here the memory will be trained to arrange its various stores methodically. Here, long exercised in comparing and discriminating, the judgment will grow ripe and sound. And here the taste, too, long employed in arranging things in the places where they naturally belong, will acquire correctness and delicacy.

What method, moreover, can be conceived of, better fitted to promote acquintance with mankind, than the process of translating? Here a slight and general acquaintance will not answer. You must lay hold on subtil thoughts, skittish fancies, the nicer shades of sentiment, and give them a new dress in which they shall move with all their native ease and sprightliness. You must be the interpreter of an old Hebrew, or Greek, or Roman, or of a cotemporary of your own from Germany, or France, or Italy. Without any mixture of your own, you must express his thoughts, imaginations, emotions. You must give the workings of his spirit through the expression of his countenance. Say now, can you do all this without forming a most intimate acquaintance with him? Will you not have to lay your heart in contact with his heart—to put your soul in his soul's stead? How else can he look through your eyes, and speak through your lips? How else can your mind conceive his thoughts, and your imagination form his ideas, and your bosom burn with his passions, and your heart quiver with his emotions? And what if he fairly represent his age and nation?—what if he be a just specimen of human nature over a large portion of the globe? Does he not promote your knowledge of mankind? Thus, by the same means by which you discipline

your powers, you further your acquaintance with the mass of humanity on which you expect to operate.

Among foreign tongues, I have not time in this connection to inquire which is best adapted to the ends of mental discipline, the ancient or the modern. The inspired records of our religion, God has given us in ancient languages. Can a Christian ask a better reason for giving them a prominent and commanding place in the whole course of liberal study? It is little less than contempt of God, to slight the medium through which he has revealed himself in mercy to the world. Oh! what a shame it is to the appointed guardians of public education, that they should have let the Greek and Hebrew Testaments lie so much neglected in the shade! What a shame to us all, that this neglect should so long and so stupidly have been borne with! What hath ailed us all, I know not. We have been too tame and cowardly to face the frown of those, who, in high places and low places, publicly and privately, have, in tones of authority, denounced what they have been pleased to call "*innovation*" in the science and methods of education. We have scarcely dared to speak on this all-important subject, for fear of being pointed at as Goths and Vandals!

What signifies the praise which is so often heaped upon the classics of pagan Greece and Rome? What better than sheer nonsense is it, to speak of them as the only fountains of manly thought, correct taste, pure emotion? It is strange enough, that the inspiration of their foul and foolish deities should have raised them heaven high above every body else. Strange enough, that with their obscure and defective views of things, human and divine, and with feelings and habits accordant

to such views, they should, after all, be the grand models of intellectual excellence. Let those who will, admire their maxims, drink in their doctrines, applaud their character; and all because they said their things so admirably. Some there are, who, at the hazard of being thought vulgar and illiberal, while they admit them as auxiliaries in the work of education, will at the same time keep a suspicious eye upon them.

I do not decry the Greek and Roman classics. Let them have their place. I am for taking gratefully what in thought or style they have to offer which is worth receiving. But they have no right to usurp a place above all Greek and Latin *Christian* writers—much less above the Bible. Parts of them, carefully selected, might profitably be studied in close connection and constant comparison with larger portions taken from inspired and uninspired Christian writers.

Above all, give God's book its place in the work of education. Its unmeasured masses of imperishable thought, clothed in the eloquence of heaven, I need not speak of. This theme the best scholars who have ever lived have dwelt upon with rapture. The highest praise we can bestow upon the Bible, and the happiest office we can perform for ourselves and children, is to work its lessons of heavenly wisdom, *in their own proper forms*, into the whole system of education.

The doctrine seems to be extensively admitted, that both those who are imparting and those who are receiving the influence of a liberal education, ought to stand aloof from those great questions which may agitate the spirit and involve the happiness of nations. Especially should they beware of trying in any way to turn the stream of public sentiment into a new channel. They

ought to know that the sovereign people will not bear to see them touch such matters. Rank prejudice, gross deception, crushing violence, may prevail around them. The strong may trample on the weak. Iron-handed tyranny may throttle new victims every day, and, while shedding human blood, may bid defiance to earth and heaven. But they must not say a word. They may offend somebody. Among their patrons may be found apologists for sin. And these men will not consent to see either the instructor or the student examining positions; carrying on discussions, admitting convictions, which may expose and condemn popular error and prevalent crimes. Tinkers, cobblers, and ditchers, may think freely and speak boldly. But *they** must learn to suppress their thoughts and tie up their tongues, unless they can join in the shout of the multitude around them!

Where such doctrine came from, I shall not undertake to show. This I am certain of, that many of its advocates would see, if they would examine it, that it is drenched in absurdity and sin. What! Those who are devoted to intellectual labor; who are raised to a higher point of observation than their fellows; whose views of human relations, and duties, and prospects, are clearer, wider, more comprehensive; who are expected to take a leading part in the conversion of the world;—these men must consent, as teachers and pupils, to pass like rotten wood, or dead fish, down the stream of public sentiment! On, *on* they must go, straight or crooked, swiftly or slowly, now buried in the mud, and now

* Witness the efforts which have been made by the appointed guardians of some of our public schools, to exclude from them a thorough discussion of the doctrine of human rights.

whirled in the eddy, according to the pleasure of the element they float in! The rags which hang upon the beggar's limbs, and the ditch he sleeps in, are better than such bondage!

What is the end of education? Is it not to wake up the soul, open its eyes on surrounding scenes, and train it happily to act its allotted part? And what can better rouse it than those stirring things which agitate the world? Let it now, in its appropriate place, mingle freely in the scenes where it must ere long expend its energies. Here let it try its powers, and prepare itself for action. Never fear that by so doing it will be less able to see into the subtilties, unravel the perplexities, and grapple with the difficulties of literature and science. The spirit, girt for action, will accomplish any kind of intellectual labor with such ease and effect as the torpid mind never dreams of. Let those who are engaged in the work of education look upon themselves as an integral part of the busy world; let them take a deep interest in human weal and woe; let them, in their proper place, and to the full extent of their resources, exert themselves to bless mankind. Thus, amidst the transactions of real life, let them seek the development and ripening of their powers.

But perhaps I have said enough. I can not stop, however, without expressing in a single word the hope I think I have a right to cherish, that this Institute will be devoted to the conversion of the world. On this devoted spot, this hill of Zion, we shall be taught to look abroad on the earth, and bind man, wherever we may find him, as a brother, to our bosom. Here, in the fewness of our wants, and in our readiness to help ourselves, we may hope to cultivate the only independence

worth possessing. Here shall we not submit to exhausting efforts to increase our stock of knowledge, to form a full acquaintance with the family we belong to, and to learn skillfully and gracefully to subserve their welfare? Shall we not, in the circles we move in, and with the means we now control, exert ourselves to bless our brethren, irrespective of the accidental circumstances which may seem to raise them high above us or sink them low beneath us?* "Blessed is that servant, whom the Lord, when he cometh, shall find so doing." Be ours that blessedness! Be it the lofty aim of all who are connected with this Institute, under the guidance of the Holy Spirit, to bring the world to the feet of the Redeemer!

I enter on my part in this design with trembling. I will not, however, take up your time, or try your patience, by dwelling on my own deficiencies. I will rather improve the golden opportunity I have of asking a place in your indulgence, and an interest in your prayers. I am sure there is something in your bosoms which will promptly second the request.

For myself at least, if not for my companions in the government and instruction of this institution, I must be permitted to observe, that the task committed to our hands is difficult and arduous. It is full of thrilling responsibilities. Whatever may have been effected in uniting manual with mental labor, thousands look upon the enterprise we are engaged in as an experiment. They have their doubts, which they are at little pains

* Such methods are to be adopted, of course, as are consistent with our obligation to "render honor to whom honor is due"—obligations which the student should never forget. Christian courtesy may be maintained in the closest union with the most fervent zeal and unshrinking fidelity.

to conceal, whether it can succeed. Some look forward to the failure they anticipate, with grief; others, with complacency. It would not be very strange if we should be called to encounter prejudice, misapprehension, and suspicion. Multitudes of obstacles we may find in our way, which can not be removed without labor, resolution, perseverance.

I can not withhold the suggestion, that, in my apprehension, it is essential to the prosperity of this institution, that the trustees and instructors of it should take large and comprehensive views of the design in which they have embarked. It is not merely to build up a manual labor school, let them remember, that they have united in this effort. *They are to bring a manual labor school, established on the best principles and conducted on the happiest methods, into subserviency to the conversion of the world.* Let this never be forgotten in any conflicts they may have to carry on with prejudice, misapprehension, or suspicion. These should never be allowed to have any modifying, much less controlling influence, on the views, designs, and methods, which may here obtain a prevalence. Just so far as they have this influence, just so far they will embarrass us in the main design.

Our hope is in the living God. Let us then act upon his plan, in entire subserviency to his will. Let us direct our eyes and our endeavors to the same end for which he lives and reigns. By ten thousand links let us connect ourselves with the cause which he has pledged himself to make gloriously triumphant. Thus, and only thus, can we, sustained by his hand, and cheered by his smiles, rise above the obstacles we must expect to meet, and secure the objects to which we are devoted.

ONEIDA INSTITUTE.*

During the past year, Rev. Beriah Green, sometime professor of sacred literature in the Western Reserve College, Ohio, was placed at the head of the Oneida Institute. Mr. Reuben Hough, an active, skillful, enterprising, and highly respectable mechanic from the city of New York, extensively and intimately acquainted with business doing, entered on the duties of his place as superintendent of pecuniary concerns. The office which had connected him with the institution, Rev. George W. Gale, a few months ago, resigned. * * * *

The outline of a course of study to be pursued in the institution, has been formed and adopted. This was done with no small solicitude and painstaking. * * * A few hints explanatory of the reasons which led to its adoption, may justly be expected.

Time enough to secure an education truly liberal, to prepare the scholar to enter on what are called professional studies with a good grace and high advantage, we believe our course consumes. Nothing essential to such a design, we think, is overlooked. We are aware, that in every department of science or literature to which we introduce the student, more time than the whole course engrosses, might be spent, and, for some purposes, spent to good advantage. But for young men in

* Extracts from a pamphlet entitled "A Sketch of the Condition and Prospects of the Oneida Institute—by the Board of Instruction and Government."—1834.

general, at the different ages and in the various circumstances in which they commence a life of mental labor, we think four years may be enough to devote to liberal education.

Perhaps no feature in our course of study will attract more attention, and awaken more inquiry, than the substitution of the *Hebrew* for the *Latin* language. We may justly be expected to give our reasons for this preference. We begin, then, by remarking, that for scholars in general the acquisition of the Latin tongue seems to us to have lost much of its former importance.

1. *Helps to the acquisition of other languages are no longer confined to the Latin.* We may now introduce our sons to the Greek and Hebrew through our own mother English.

2. The Latin has to a great extent *ceased to be the language of learned men.* They are not ashamed or afraid to enrich the world with their best thoughts in the "tongues wherein they were born."

3. The few works of distinguished worth which are now written, say in Germany, and to which our scholars in general need to have access, our enterprising booksellers will hardly fail to have translated.

4. It can hardly be affirmed, on any just grounds, that the acquisition of the Latin is necessary to obtain the knowledge of our own tongue. However great the number of words incorporated in it which had their origin in that language, it will not, we think, be asserted by any competent witness, that their current import can generally be ascertained by etymology. The meaning of a term may be accurately and certainly known without studying its history. Its signification depends wholly *on usage*, the usage which now prevails, however

it might have been employed in earlier ages. With this usage, whatever it may be, we are to form an acquaintance as with other matters of fact. If any language must be employed in subserviency to the study of our own, might not a better than the Latin be selected—better, as entering more vitally into the structure of the English?

We shall not, we hope, be understood as decrying the study of this noble tongue. We are far enough from that. A number of languages we could easily refer to, as opening to the student wide and fruitful fields of research. The enterprising scholar who may choose to enter them, we shall be very slow to discourage. If any influence of ours may be requisite to aid him, so far as we may be able, we shall rejoice promptly and cordially to exert it. But in a course of study occupying like ours four years, we could not resist the conviction, that better results might be expected from joining the Hebrew, instead of the Latin, to the Greek.

1. The means now within our reach for acquiring the Hebrew language, may well be regarded as excellent, cheap, and abundant. Some of the best scholars in the world are devoting their time and strength to those who are engaged in this work, by furnishing them with the happiest methods and the best helps.

2. We can see no ground to doubt that the study of this language may justly be expected *to contribute as much* as any other, whatever it may be, *to the proper ends of intellectual discipline.* A language which contains such multiplied, various, and admirable specimens of the beautiful and grand—of exquisite poetry and commanding eloquence—of majestic thought combined with the purest sentiment and the most correct taste—

as the most accomplished scholars have eagerly and emphatically ascribed to the Hebrew, can not but be well adapted to the appropriate objects of a liberal education.

3. The substantial masses of living thought which are embodied in this language, make its acquisition a treasure, unspeakably rich, to every student. The most important subjects, which at the most vital points affect human happiness, are discussed with infinite wisdom, and decided on divine authority. How can the Christian scholar, in whatever sphere of usefulness he may expect to move, consent to pursue a course of study which overlooks the medium through which God saw fit to reveal his will?

4. The complaint has been made on high authority, that with the kind of liberal education which has been generally sought in our country, young men are ill qualified to engage in the studies appropriate to sacred literature. No small part of the time which in a theological course is devoted to this most interesting and important department, is consumed in acquiring the elements of the Hebrew language. How unhappy an arrangement this must be, any one can easily perceive who will extend it to the study of the Greek Testament. Let him ask himself, How much progress in sacred literature could any student be expected to make at the theological seminary, who should commence his course with the Greek alphabet? To us it appears clear and certain, that before entering upon a direct preparation for the pulpit, he ought to be able to read, with facility and correctness, both his Greek and Hebrew Testaments.—If, after leaving the Institute, any of our students should wish to acquire the Latin tongue, they could hardly lack the means for doing so. Such an acquisition, in

the present state of literature in our country, is much more easily made than the acquisition of the Hebrew. Even admitting, then, that the two languages are of equal worth, since one only can be studied in a course of liberal education, the Hebrew, we think, should have the preference.

In selecting from Greek writers the pages which most deserve the attention of our students, we have felt a deep solicitude to make a happy choice. That a prominent place should be given to the New Testament, we had not the slightest doubt. To this we could not hesitate to add selections from the Septuagint. Then came the question, Shall Christian writers, such as the Greek fathers, be preferred to pagan? In attempting to settle this question, we soon found that serious embarrassments were to be encountered. For, alas! even in the midst of learned Christians, to whom could we betake ourselves for instruction and advice? General assertions we could find, that one and another of the Greek fathers were greatly distinguished for their extensive learning and impressive eloquence. One of them, Erasmus ranked among the greatest orators of antiquity; and another had a "golden mouth." But who among our friends had carefully read their pages? In what market could they be procured? Probably in France or Germany. Tholuck, we perceived, in such works for instance as his commentary on the Romans, had enriched and adorned his paragraphs with frequent quotations from these fathers. But who could tell us in what form, and at what expense, such books could be obtained in the German market? Ten thousand artists had been eager, and active, and skillful, in constructing golden urns to preserve the dust of pagan writers; but where

was the stick or stone which could point us to the neglected bones of the Christian fathers? The old red-faced lecher, Anacreon, had heralds enough to shout his praises, and conduct his steps into the hall of learning. In spite of ulcerous arms and fetid breath, he must be permitted freely and fondly to embrace our children—admirable for his harmonious numbers and mellifluous tongue in singing the worthy praises of "lust and wine!" But the names and paragraphs of Christian writers, who honored the Greek tongue with the office of expressing their thoughts and feelings, for aught most of the learned of our country knew or cared, they had perished amidst the rubbish of by-gone ages! Their loss was not to be regretted while one old pagan priest, or poet, or philosopher could be found, to help us "train up our children in the nurture and admonition of the Lord!" Is there nothing disgusting, revolting, injurious, in such a state of things?

We may very probably be warned, that we expose our students to a *vitiated taste*, by introducing them to a familiar acquaintance with such authors as we seem to prefer. None but *good* Greek, we may be assured, should find a place in a course of liberal study. Perhaps we shall be pardoned, if we should sometimes suffer ourselves to be amused with the sources whence such admonitions may proceed. It would not be very strange, if some stout and vehement objector to any other than good Greek, should betray some embarrassment when asked to define the object of his admiration.

When is the language which appears on any printed page *good?* When it presents the objects which it undertakes to describe, in their natural forms, relations, and circumstances; when, for instance, it gives us the

inward states or outward conditions, the thoughts, feelings, and visible doings of the human creatures about whom it may be employed, clearly, appropriately, attractively; when it is found to be a clear and certain medium, through which we may see the things to which it calls our notice. Now the Greek language, as a medium of communication between mind and mind, must, of course, in order to be good, be adapted to the training to which those minds had been subjected, and the circumstances in which they were placed. Indeed, the symbols which the living spirit employs to describe its states, its thoughts and feelings, will naturally *derive from it* their character and complexion. They will partake more or less fully and manifestly of all the changes which it may experience. A language, then, radically and essentially the same, may at different periods of a nation's history be marked by very different modifications and peculiarities, and *remain at every step of its progress from one state to another equally good.* The Greek which was spoken at Athens in the height of her glory, might be marked by peculiarities very unlike those by which the Greek which prevailed there was distinguished after the conquests of Philip and Alexander, and its substantial worth and attractive power remain unaffected. At every step of its progress from *Attic* to *common*, it might be a medium of communication between mind and mind, clear and certain. The modifications which from time to time affected it, might be the natural results of changes in the condition of those whose language it was. But these changes, whatever they might be, need not necessarily involve any diminution of mental power and cultivation.

The language employed by the writers of the New

Testament and by the Greek fathers, it may be alledged, such authors as Xenophon and Plato would never have chosen. So we suppose. But what then? Might it not, for all that, have subserved the ends for which language is used, as directly, fully, and happily, as that of Plato or Xenophon? Might it not present its objects in a light as clear, as strong, as certain? Might it not have derived its peculiar modifications, and specific cast, FROM HABITS OF MIND *as attractive and valuable as those of any pagan writers?* Might it not boast of excellencies and beauties of its own?

The common Greek of the New Testament, it is cheerfully admitted, is strongly marked by peculiarities which owe their origin to the Hebrew Scriptures. Such a style every candid reader would expect the apostles to employ, who should keep his eye upon the training which they had received, upon their habits of thought and feeling, upon the circumstances in which they were placed. The *common Greek*, as in their day it was generally prevalent wherever this tongue was spoken, would naturally form the basis and body of their language. At the same time, their regard for the Hebrew Scriptures, or the version of the Seventy, would naturally betray itself in the modes and forms of speech they might be led to select. Thus their style would be the necessary result of the mental habits which they had contracted. It would be the appropriate, intelligible expression of their views, convictions, and emotions. *Its weight and worth must correspond with the character of the living spirit from which it proceeded.* If *that in Paul* had as much of substantial worth, of subduing charms, as *that in Xenophon*, it is not easy to see how the language of the former, as a source of interest

and a means of improvement, would be inferior to that of the latter. We would recommend to those who regard the classic page only as distinguished for excellency of speech, to read Hug's graphic, lively, ingenious description of the character of Paul as a writer.

The peculiar cast which the language of the New Testament derives from its relation to that of the Old, we regard as a high excellence. Where could mind have been formed in happier circumstances or under better influences, than in the school of Moses and the prophets? Where could lessons of instruction be found, superior in weight, or more felicitous in form? Where were topics handled which had a more powerful bearing on mental improvement? *Where could higher assistance be expected in whatever goes to promote the cultivation and perfection of the human spirit?* How then could the influence of the Hebrew Scriptures upon the style of the New Testament be in any important respect unhappy? It is a high advantage to the Christian student, that in order fully to apprehend the import of the New Testament, he must carefully study the Old. He has a powerful motive to acquaint himself with that which in itself, and in its bearing on the Christian dispensation, is of unutterable importance. *How can the Hebrew Scriptures sink into general neglect, till the Christian student forgets that the apostolic page is then most luminous, when read in the light which they shed upon it?*

Of the peculiarities of style which mark the Greek fathers we know little. Indignation mingles with the shame we feel in making this acknowledgment. Why our "nursing fathers" in the schools should have withheld from us such food, we are sure we do not know.

We expect to find in these writers, both in thought and language, a near and manifest relationship to the sacred penmen. This, in our view, is a sufficient reason why, unless extraordinary circumstances forbid, they should be preferred to pagan strangers.

We agree with those who think that in a course of liberal education an important place should be assigned to the mathematics. We have given them as much prominence as we think they deserve. As we employ them, we expect they will make the student familiar with those states of mind which are thought requisite to close, continuous, compact reasoning. * * * * *

It is expected of those who would enjoy the advantages offered at the Oneida Institute, that they furnish trustworthy testimonials of good mental and moral character, be competent to teach a common English school, and able to recite the Greek Grammar, and profess the design of pursuing our course of study fully. These advantages we do not confine to those who may expect ultimately to enter the ministry. To *students generally* we offer them, as to students generally we think that they are adapted. The guardians of the institution, moreover, have resolved, that in offering its advantages to applicants, they will not be influenced by "the cord of caste." In this matter they intend to occupy the ground maintained and acted on by Christianity itself. On this ground, "*respect for persons*" can not be admitted.

With the manual labor advantages which we now possess and have in prospect, we can admit into the Institute about one hundred scholars. Each of these is expected to devote three hours every day to muscular exercise. We can not now say, with definiteness and

confidence, what will be the exact amount of pecuniary benefit which will result from such labor. A substantial work-shop, nearly finished, into which water power is to be introduced, we have been preparing for the benefit of the institution. We hope, after deep solicitude and much inquiry, to hit upon some kinds of business which we may carry on with good effect. With all the disadvantages we at present labor under, our students, as a general thing, come very near to paying for their board with the results of their daily labor.

We have been surprised to hear it alledged, on high authority, that even in a pecuniary point of view, manual labor schools were little if at all superior to others. The simplest combinations in arithmetic must settle this matter. But a moment's attention is due to the ground on which this allegation has been made. It amounts to this: Education Societies know no difference in the expense of sustaining their beneficiaries in these and in other institutions. We think it right to say, in this connection, that the President of the Oneida Institute has been solicited more than once, by some of the leading agents of an Education Society, to decide for the students under his care the question, *whether they, like beneficiaries in other schools, should receive* FULL APPROPRIATIONS? On such a point he refused to give advice. He saw no good reason for interfering with the responsibilities of others. He assured the gentlemen who consulted him, that he should acquiesce, as he believed the students under his care would acquiesce, in any arrangement *they* might see fit to make. He thought, however, that the question they proposed was, in some of its bearings, difficult and delicate. For his part, he could not consent to tempt young men to repair

to public schools where manual labor was not demanded of the student, in preference to those where it was an essential part of the discipline employed, by giving money in the one case, and withholding it in the other. To him this appeared like offering a premium on idleness. Such are the slender premises from which the strange inference just alluded to seems to have been drawn.

We can not leave this point without saying, explicitly and emphatically, that we are far from regarding the *pecuniary* benefits which result to the student from uniting manual with mental labor, as the strongest attraction or the greatest advantage of the method he employs. If indigent, a purse of thirty or forty dollars, once a year, would furnish an amount of aid hardly to be despised. But upon such a method he can not act, without finding in it far better things. An influence it will exert, most friendly to his health, to improvement in mental and moral character, to his present peace and future happiness. If it should fail to put a single cent into his pocket, it would still deserve his confidence and support.

Systematic manual labor, we are aware, is regarded by some as unfriendly to high mental effort. In a kind of maxim-like way, it has sometimes been objected to it that "*it cramps genius!*" If this saying has any thing of sublimity, it must be wholly owing to its vagueness and obscurity. Those who regard indolence and irregularity as sure marks of genius, will be apt to receive it without hesitation or inquiry. But if genius consist in greatness of soul—in a larger amount of the intellectual element than falls to the lot of common men—must it not repay with a rich harvest systematic

efforts at cultivation? The only ground on which discipline can, in any case act and operate, is found *in mind*—in the susceptibilities and powers with which the soul is gifted. The more vigorous any mind may be, the broader and better is the ground thus furnished. He must have a keen discernment, who can perceive in this a reason why education should give up its methods and relax its system. But *system, as such*, we may perhaps be told, is unfriendly to the full and happy development of genius. We wonder why. System consists in the combination of the methods and means of education into a connected and harmonious "whole," in which every thing shall have its proper place and office. These means and methods, we admit, should be adapted to the subject on which they are employed; but why they may not receive the shape and exert the influence of system with advantage to the most gigantic genius, we have yet to learn. We are sure they must, if genius is to be trained for *useful* action.

To manual labor, as a part of the discipline maintained at a public school, it is objected by some, *that its imposition by authority must bereave it of all healthful influence.* Thus imposed, it is said, exercise becomes a *task*, and, as a task, irksome and hateful. To do him good, the student's exercise must be *voluntary;* otherwise it can not be delightful and refreshing. Such views are as shallow as they are specious. Current to a wide extent they may continue long to be, since they are urged on high authority, and fall in with some of the strongest tendencies of a corrupt heart. These views are evidently based on the principle, that an *act or habit can not be voluntary, which proceeds from a regard to obligation.* But what if our wills are conformed to our

duties, so that we *choose* to do just what we are righteously *required* to do? What difference would then obtain between voluntary action and incumbent duties? And what is the appropriate design and natural result of Christian education? *Is it not to bring the human spirit cordially, skillfully, and vigorously to subserve the will of God, and to find a deep, copious, and unfailing source of happiness in so doing?* Is not that system radically defective, which overlooks or fails to secure this object? What is that training good for, which leaves the student averse to any of the various duties which his relations to God or man impose upon him?

What, in any case, we would ask, leads a man to prefer idle sport to useful action? Such a preference, we can not help thinking, indicates a bad state of the affections. Can we conceive that the Son of Mary would have thrown down the tools of the carpenter to wield the ball-club or the fish-pole? Surely, many of his followers who have been devoted to mental toil, have found relaxation, refreshment, and delight, in giving a portion of their time and strength to agricultural efforts or mechanical pursuits. With a proper training, we believe every student would become a partaker in the benefits in which they rejoice.

It is to us a very interesting inquiry, What ground is requisite for a fair trial of the practicability and excellence of manual labor schools? Till this ground, whatever it may be, is furnished and occupied, an experiment worthy of the name can not be made. To us it appears obvious and certain, that a much larger amount of means is requisite to put such a school in happy operation, than other institutions with the same literary ad-

vantages demand. The machinery they employ must be more extensive and complicated. Ground must be furnished on which every student may exert his muscles as well as his mind. Whether this is to be found in fields or work-shops, expense must be incurred. This expense must of course greatly add to the amount necessary to furnish the literary and scientific means of education. It would be, then, a gross mistake to reckon the manual labor department a pecuniary advantage to the supporters of the school to which it belonged. Such advantage, and it is far from trifling, naturally belongs wholly to the student. It goes far towards meeting the expenses of the table where he sits. In many cases it relieves him wholly of the otherwise heavy burden of sustaining this expense.

On what ground it can be alledged that in any part of our country a fair experiment of the practicability and excellence of manual labor schools has been made, we are sure we do not know. We have not been acquainted with any such experiment. If all such schools which we have heard of, were, under the weight of multiplied embarrassments, to be given up to-day, our confidence in the utility of the design which gave them birth would not be a whit diminished. What if Fulton had seen a steam-boat lanched in a mud puddle; would he on that account have despaired of success in his noble enterprise? Any one may easily perceive that the Oneida Institute needs a larger amount of funds to meet the design of its establishment, than the college, for instance, in the same vicinity. The expense of instruction, buildings, books, and various apparatus, must of course be the same in the one place and in the other. But at the Oneida Institute, ground, buildings, and apparatus, requi-

site to furnish labor for one hundred and fifty students, should be secured. Can this be done without expense? Or do some men dream that the scholar can at the same time work for the trustees *gratuitously*, and *for wages*?* Now let any man of sense and candor compare the amount of money which the public have expended on these two institutions respectively, and then come to the inquiry, Have the trustees and instructors of the Oneida Institute had the means of trying the practicability and worth of the design to which they are devoted? Will such a man rise from this inquiry with the declaration, If the Oneida Institute is embarrassed for want of pecuniary assistance, then manual labor schools do not deserve the confidence and patronage of the Christian public! Such a declaration would indicate more of any thing than sense and candor.

These suggestions are not made invidiously. They are made to call the attention of the public to points, which, however obvious in themselves, have, we think been strangely overlooked. They are made to explain the ground of the necessities which now press heavily upon us. We have never yet been furnished with the means of giving our students manual labor, without

* Only about *twenty thousand dollars* have been committed to the disposal of the trustees of the Oneida Institute. Of the losses naturally sustained, and the embarrassments naturally encountered, at the opening of public schools, this has had its full share. Donations have often had a *nominal*, far exceeding their *real* value. Unless the funds committed to some of the colleges in this state were superfluously abundant, the Oneida Institute ought to have at least *one hundred thousand dollars to furnish ground for a fair experiment of the utility and excellency of its design*. Hamilton College found it necessary, by a strenuous effort, recently to add fifty thousand dollars to its treasury. And shall we be told, that if we need more money to carry forward our design, the experiment on which we have entered *must be pronounced a failure*? Are these the "words of truth and soberness?"

subjecting ourselves to expense which we were ill able to sustain. At this very moment* we are paying interest on a large part of the amount of money for which our land and buildings were procured. At this very moment we are much embarrassed for want of means to put our mechanical department into full operation. The advantages within our reach are partially lost to us for want of ability fully to improve them. At this very moment we need a large amount of assistance in obtaining books and scientific apparatus. We feel no hesitation in giving to the public a frank and full account of our condition and prospects, of our designs and necessities. We need the countenance and support of the friends of God and man; and we shall solicit a place in their confidence, and a share in their benefactions. Ours is no private enterprise. Personal emolument we do not expect or desire. The institution we are connected with we believe may be made directly, powerfully, and permanently subservient to the welfare of our country and mankind. The design which it embraces we regard as of great importance to the church and the world. With these convictions, we are ready vigorously to exert ourselves to insure success to our appropriate labors. We look to heaven and earth with hope mingled with solicitude. May we prove ourselves worthy of the countenance and smiles which are adapted to cheer, sustain, and succeed us!

* A. D. 1834.

CLAIMS OF THE GREEK AND ROMAN CLASSICS TO A PLACE IN A COURSE OF LIBERAL STUDY.

Soon after the publication of the Sketch just given, an attack was made upon the course of study pursued in the Oneida Institute; in the New York Observer and the New York Evangelist. It is now understood that the writer, who concealed himself under the signature of PAX, was an active member of the Board of Directors of the Presbyterian Education Society. Before all his paragraphs could be put in type, the Board gave notice to their beneficiaries in the Oneida Institute, that if they pursued the course of study on which they had entered, the Presbyterian Education Society must withhold from them any further patronage. The same position was soon after taken by the General Assembly's Board of Education—an example which the Boston Board, on the most frivolous, not to say ridiculous pretenses, were fain to follow.

The eager and indecent haste with which we were driven away from the table ecclesiastic, seemed to indicate, in the almoners of the bounty of the churches, a determination to force us to terms or drive us to starvation. And this, near the commencement of our career, and in the midst of the discussion! To this result, the position we had taken in support of the cause of Human Rights, doubtless contributed not a little.

In reply to the communications of Pax, the New York Evangelist cheerfully admitted the letters which occupy a few of the following pages. The New York Observer refused to admit them to its columns!

At the beginning of each letter, I have referred to the paragraphs of Pax, wherein, by so doing, I could place the occasion of the letter in a clearer light, and make the train of thought more intelligible and instructive. His communications Pax introduces to his readers under the following title: "Hints on a NOVEL *plan of study* recently proposed as a substitute for the ordinary college course."

LETTER I.

TO MR. ——— ———.

My Dear Brother,—You are right in devoting your son to the church. He ought to be prepared to illustrate and enforce the truths of the gospel. His temper and his talents are manifestly adapted to such a work. It is an interesting question, and you do well to examine it, *what methods you ought to take to prepare him for the pulpit.* I say *you* ought to examine it; for I can not admit, that in such a case you ought to be governed by mere *authority*. That you are in danger of thinking so, I am aware. Many parents, who have the means and the ability of forming a correct judgment for themselves, are content to think so. Public education, they suppose, is a subject quite beyond their depth. Tuition bills they are competent to settle; but it might be arrogant for them to *ask questions*. Now, though in my mind this is altogether wrong, I would not severely censure them. It is no great wonder that they suffer themselves to be borne along in the current of public sentiment. That current is too strong to be easily resisted. And they have so many other things to do, that in this matter they persuade themselves that they may be excused from thought and effort.

It is a pity that the subject of education should, to the eyes of "common people," be wrapt in mystery. There is no need of this. Any one who is fit to be a juryman, is qualified to form a correct opinion of the merits of any system of education on which he may be urged to train up his sons for public usefulness. What difficulty must he encounter in doing this, more formid-

able than those he ventures to grapple with in "making up his mind" and expressing his views in half the cases he is called to decide upon in the jury-room? Both in the one case and in the other, he needs to have principles laid down, witnesses examined, just, clear, and instructive reasoning presented. Give him these, and he will think and speak for himself.

You, my dear brother, I am persuaded, will be loth to be led by mere authority, where you can "feel your way" on ground which you know to be safe and sound. You will not, I am sure, withdraw your hand from your son, till you are convinced that you can no longer guide him. Then, and not till then, will you consent to see him put wholly under the control of others. Many a lost youth would have been saved from ruin, if his father had dared to meet the responsibilities of his place. But though he saw plainly enough to make his heart bleed, that his child, both in temper and valuable acquirements, was growing worse and worse as his education proceeded, he had not the courage to speak out, and bid him pause in his career. Though he should be graduated a dunce and a villain, *yet graduated he must be!* What are money, time, character, when laid in the balances against a piece of tanned sheep-skin, given "pro auctoritate," and covered with mysterious characters!—characters which owe all their weight and worth to the air of mystery in which they appear!

Let me say, my brother, that something of this air of mystery is somehow made to pervade, more or less, the whole subject of education. You need to be on your guard. Wiser men than you have been imposed upon by long words and pompous phrases. You have a right to demand the *meaning* of such things. If they are

beyond your depth, why should they be rung in your ears? If we can not be spoken to *intelligibly* on the subject of education, why should we be addressed at all?

You have read the paragraphs of a writer in the New York Observer and Evangelist, who, over the signature of "PAX," has seen fit to find fault with what he is pleased to call "*a novel plan of study*." I do not know that we have any interest in the name of this writer. As he wishes to be thought a great admirer of the Latin tongue, he ought, I suppose, to be allowed a disguise from so high a source. As Mr. Pax writes for Protestant papers, I take him to be a Protestant.

Mr. Pax calls the "plan of study" which he is eager to condem, "NOVEL." I hope, my dear friend, you are not frightened at that word. How many of his readers may jump over all his arguments to his conclusions by the force of that term "NOVEL," who can say? Perhaps he had heard of the sagacious Quaker, who, by the magic of a single word, could bring a shower of stones upon the head of a hated dog. He might have known that many of his friends would turn away in dignified disgust from any course of study which he might be pleased to pronounce "*novel*." A few plain lessons, taken from the *papists—and they would teach such things for nothing*—would bring all his readers to stand aloof from all *novelties* in education.

Whatever may be said to the discredit of any "plan of study" on account of its *novelty*, it is no new thing to work changes more or less extensive and important in the methods of education which the most respectable institutions had adopted. Perhaps even Pax will not assert that nothing "novel" has been introduced into the "plan of study" at *Oxford* since the death of Alfred.

To some of his readers it might be instructive to be informed when, and how, and by whom, and for what purpose, novelties were admitted into such an elevated seat of learning. Will Pax mend his pen, and tell us how innovations, at one time and another, were regarded by fat ecclesiastics in England, who looked upon themselves as the guardians of education? He can inform us, perhaps, whether any body sneered, and scowled, and uttered "great swelling words," when some ancient usage was laid aside, merely because it was found to be useless or injurious; and if so, *who*.

You may have noticed with what "surprise" the faculty of *Yale College*—(see a pamphlet published at New Haven a few years ago)—heard the suggestion that their system was "unalterable." This suggestion they met with the exclamation, "How opposite to all this is the real state of facts in this and other seminaries in the United States." "Nothing is more common," they go on to say, "than to hear those who revisit the college, after a few years' absence, express their surprise at the changes which have been made since they were graduated." "The course of studies, and the modes of instruction have been greatly varied." They speak, moreover, of "alterations *so extensive* and FREQUENT;" and all this they bring forward in self-defense, to meet the charge that they regarded their "system as unalterable." If every thing "novel in a plan of study" is to be avoided, they certainly ought exultingly to have admitted the charge. But who were their accusers? "Mean men" they would not have stopped to notice. A single voice, however authoritative, could hardly have brought them out in self-defense. It was not a single voice. From different quarters, "they assure us," they

had heard the suggestion that our colleges must be *new modeled.* So it seems, then, that a loud demand from "different quarters" was made for something "novel in a plan of study." I hope that the readers of Pax will not regard a method of education as *necessarily* defective, because it may have something "novel" in it. I am sure, my dear brother, you will not.—This point disposed of, I should hope to find in you and others an open ear and a candid spirit, while I may call your attention to the "plan of study" with which Pax seems to be so much displeased. Yours, &c.

ONEIDA INSTITUTE, Oct. 24, 1834.

LETTER II.

"Some few years since, the utility of ancient classical literature was earnestly discussed. T. S. GRIMKE, Esq., of South Carolina, rendered himself conspicuous by a bold attack on the ancient system of education; maintaining with considerable ability the absolute inutility of classical learning, and challenging for modern writers, and especially those of the British isles posterior to the 15th century, the palm of superiority over the ancients, 'in all the constituent excellencies of true greatness—in permanent, practical, extensive usefulness—in the sublime and the beautiful—in the descriptive and the pathetic—in the moral and sentimental.' Mr. G.'s remarks carried the more weight, from the fact that he himself is known to be a liberally educated man and a finished gentleman, and that he declares expressly, 'I believe I do not speak unadvisedly or ignorantly on this subject. I have devoted as much time to the study of the classics, and with as much zeal and industry, as perhaps most scholars of our country, excepting professors and other teachers. I began life with deep feelings of veneration for the classics, with an exalted opinion of their excellence in matter and manner, and with a strong belief of their superiority over the moderns. But the reflection and experience of twenty years have led me gradually, yet irresistibly, against all my prepossessions and settled opinions, to the conclusion, that the

best interests of education in this country require a total revolution on this subject.'" * * * "Unconsciously to himself, it may be, but most obviously to his readers, Mr. Grimke's pen is guided by a mind stored with the rich results of classical research, by which his judgment has been matured, his invention quickened, and his taste refined. The materials of which his arguments are constructed, the illustrations with which they are enriched, the allusions they occasionally present, are of classic origin, of classic beauty and force, and they might have forewarned their author that his assault on the venerable source whence he derived his choicest weapons must prove unavailing." * * * "For one, I really thought the question was settled too clearly and satisfactorily to allow a fear that it could soon be agitated again. But, contrary to all my expectations, the trustees of a respectable literary institution in the state of New York, have recently put forth a document which shows that in one institution, at least, professing to furnish a liberal education to young men preparing for the different learned professions, classical literature is to all intents and purposes excluded. I refer to a pamphlet entitled, 'A Sketch of the Condition and Prospects of the Oneida Institute,' at Whitesboro, near Utica—published in 1834, by 'the Board of Instruction and Government' of that institution."—*Pax.*

My Dear Brother,—It is with a saddened heart that I speak of the great name to which Pax gives so prominent a place in his first communication. I have just learned that Thomas Smith Grimke has left us to contend with pride and prejudice unaided by the smiles and hand of so powerful an ally. Humanity has cause to weep over his grave. Sure I am, that in the enterprise in which I am engaged, I can never think upon his death without the feelings of a *mourner*. His countenance, advice, assistance, had already cheered me—had filled me with hope, that in him I should find a fast and efficient friend. In what light *he* regarded the design which Pax is so eager to condemn, a paragraph or two from a letter which I received from his hand about a year ago, may show. "Let me," he writes, "acknowledge the pleasure which I experienced on the

receipt of your letter. How could I be otherwise than gratified to find that another of the influential minds of our country has dedicated itself to the cause of Christian Education and Christian Peace. I trust I am ever ready to give my aid, as far as I can, to such noble objects. *They are, indeed, in my opinion, at the* VERY BASIS *of all the future prosperity and happiness of our country;* and, beyond all question, are indispensable to that moral glory and grandeur which are to be, I confidently trust, the distinctive features of this Union in a few generations. I feel an assurance, almost amounting to the certainty of prophetic vision, that our country is an important instrument in the hand of Providence, to carry forward and accomplish the regeneration of the world, in the structure of society and government, and in the character and relations of religion. Our country, I do not doubt, will be the first example of a free, educated, peaceful, and Christian people. May God enable each who is appointed to any portion of this labor of faith, gratitude, and love, to realize the responsibility of the sacred enjoyments of such a privilege. You, my dear sir, hold precisely such a station; and I thank God that you are so deeply sensible of its dignity and value."

To you I need not say that Mr. Grimke's reputation was, in all respects, greatly elevated. You will readily and heartily subscribe to the statement, in a New York paper, that "the influence of his name was great at the South, and was becoming so throughout the Union—and it was an influence of the most healthy and of the soundest character—identified as his exertions were with the great moral, religious, and literary institutions of our country." The judgment which he solemnly pronounced on the Greek and Roman classics, as a part of liberal

education, he was eminently qualified to form, enjoying as he did the clearest light, and standing as he did on the most substantial ground. On this very department of study he had entered with uncommon zeal, and become confessedly an accomplished scholar. It was, moreover, after "the reflection and experience of *twenty years*," that he was led gradually, yet irresistibly, against all his prepossessions and settled opinions, to the conclusion which, as he had the ability to defend, he had the courage to publish. "I desire"—it is the honest expression of his convictions—"to record here, emphatically, my opinion, founded on the history of my own mind, and the experience of twenty years, that I *have derived no substantial improvement from the classics*. I owe to modern writers, chiefly English, all that I have or am." Now how does Pax dispose of the conclusions and the authority of Mr. Grimke? Conveniently enough. In the face and eyes of Mr. G.'s solemn declaration to the contrary, Pax will have it that Mr. G. owed all he had and was to the Greek and Roman classics! Surely, Mr. G.'s education, highly classical and deeply mathematical as it was, must somehow have been greatly defective, if, after such intense reflection and such long experience, he was liable on such a subject to mistakes so gross and palpable! Now for the *grounds* on which he ventures so flatly to contradict Mr. Grimke. Here we have them. "*The* MATERIALS *of which his* ARGUMENTS *are constructed*, the illustrations with which they are enriched, the allusions they occasionally present, are of classic origin, of classic beauty and force!" How could Mr. Grimke thus have forgotten his benefactors? Was he not afraid that their illustrious shades, in the awfulness of classic dignity, would in stately

Latin, or in un-"*post-Augustan!*"* Greek, reproach him for his ingratitude! This same "classic origin" must be a copious source of materials and illustrations. I have heard that the Greek was a tongue of wondrous flexibility. If Pax is to be taken as good authority, the Latin too must surely be flexible enough. For while these two tongues, with disinterested and classic kindness, furnish Mr. Grimke with "MATERIALS" for "arguments" to prove that for an English scholar the study of them is *useless*, they at the same time, and in the same act, afford the most decisive proof that they are unspeakably useful to the English scholar! "The materials of which his arguments are constructed!" What can Pax mean? That from some old Greek or Roman writer Mr. Grimke derived the maxims, principles, facts, trains of reasoning, out of which he "constructed his arguments?" What less can his language be made to signify? For are not these the materials from which arguments are wrought? For one, I shall be much obliged to Pax, who, with so much of classical and mathematical learning, must be skillful at analysis, if he would just enter into detail, and show us what classic author furnished Mr. G. with his "materials." Till then, he must pardon me if I regard him as too loose in his views, and too declamatory in his statements, and too eager and headlong in his conclusions, to be, on the subject of education, a safe guide.

It may be proper, just here, to permit Mr. Grimke to express his own views on the subject under examination. "He being dead, yet speaketh." "If classical litera-

* "Post-Augustan!"—*Pax.*

ture be not a store-house of materials, it can not live. Now, so far as poetry is concerned, it contains no materials worth having, except such as are common to all nations and countries; and these no poet, unless he belonged to the plagiarist school of Virgil, or the artificial school of Pope, would ever think of studying in Greek or Latin; for he would find them original, fresher, brighter, in the landscape of nature, and in the scenery of human life. The mythology of Greece and Rome belong no more to the materials of modern poetry than the ancient religion of Mexico and Peru. It is worth nothing but to furnish illustrations; and what is remarkable, the allusions of the gifted modern are far more poetical than the same thing in the Greek and Latin poet, as a part of the material of his poem. Of what use to us are the materials of ancient eloquence? What interest have we in the concerns of Athens and Rome? These can never be the materials of our eloquence. Ours are of a nobler order, of a richer diversity. It is much the same with their philosophy, whether natural, mental, moral, or political, and with their geography, history, and biography. Whatever is in them worth preserving, we have made our own, with vast improvements; and if all the Greek and Latin writers were to be cut off in one night, we should have nothing to regret on the score of materials. If such an event were to occur, I believe that the eagle wing of modern genius would ascend by a wider circuit to a loftier height." (See Grimke on Science, &c., pp. 149, 150.) Perhaps Pax will say that Mr. G. could never have thought of comparing the aspirings of genius with the flight of an eagle, if he had not read in a Latin poet that an eagle once flew away with a snake in his talons!

Mr. Grimke's attack upon classical literature, Pax informs us, called forth I know not how many able advocates in its defense. So strenuous, skillful, and decisive were their efforts, that he was led to suppose that the whole matter was put to rest. "But contrary to all his expectations, the trustees of a respectable literary institution in the state of New York," propose to give a liberal education to young men preparing for the different professions, without the aid of the Latin and Greek classics! Here, my brother, it is natural to inquire on what grounds Pax or any body else could have come to the conclusion that the question to which Mr. G. had drawn public attention, was finally and fully settled. He indicates no other reason than the prompt and able defense which the ancient classics had secured. In other words, a number of scholars, in different parts of the land, *employed their pens in favor of what Mr. G. condemned.* What of that? Could less have been expected of the scores and hundreds who Mr. G. knew well enough were enlisted in the cause which his strong hand was likely to injure? A warm discussion, a vigorous struggle, was to be expected. BUT WHAT EXPERIMENTS HAD BEEN MADE? Where, in favorable circumstances, and on a broad scale, had Mr. G.'s doctrines been reduced to practice? This, in your view, I am sure, must be a much more interesting inquiry than *Who has written upon the subject?* Pax may rest assured that the claims of the "classics" to a place in liberal education, will be subjected to a severer test than can be furnished by *mere discussions*. And if what we have regarded as a *liberal education* has made the subjects of it truly LIBERAL, they will say with "one heart and voice," "*Let the experiment be made!*"

Yours, &c.

LETTER III.

My Dear Brother,—You have a right certainly to inquire, In what does a "liberal education" consist? You have been frequently told that it consists "in going through college;" but you are not satisfied with such an answer. You wish to know what objects should be sought, what methods should be employed, what influences should be exerted, to make a course of discipline worthy of the name of liberal education. Nothing can be more reasonable than such a wish; it ought to be gratified.

The appropriate object of education, considered as a system of methods and influences, must be to train up the human creature, promptly, skillfully, and effectually to perform the duties which grow out of the various relations he may sustain in the sphere of life and activity in which he may move; in other words, to bring about the same correspondence in the habits *he may form, as exists* in his constitution *as a creature of God, between his* nature *and his* condition.

You recollect the observation of Butler, which I can not blame you for regarding as profound and of great practical importance. "Our nature," he affirms, "corresponds to our external condition. Without this correspondence, there would be no possibility of any such thing as human life and human happiness; *which life and happiness are, therefore, a* RESULT *from our nature and condition jointly;* meaning by human life, not *living* in the literal sense, but the whole complex notion commonly understood by those words." In every department of human nature, there is something *within* us

which corresponds to something *without* us. This correspondence, established and maintained in the arrangements of the Universal Governor, should be made the *very basis* to which all the methods of education should be most carefully and accurately adjusted. To illustrate this position: In one department of our nature we find what we call the *organs of sense*. These, as a part of our constitution, are somewhat within us. Corresponding to these, there are, in the arrangements of Providence, *objects without us*. Education, in this department of our nature, should be fitted to this correspondence. The sentiment of *pity* is with us a constitutional property. Beyond us it has its corresponding objects. We have, naturally, such susceptibilities and powers as make us capable of *moral government*. Precepts based upon strict rectitude, we can understand and obey. It is our high privilege to know, that there are objects without us corresponding to these powers and susceptibilities within us. In this, as in every department of our being, education should be founded on this correspondence. The natural result of such education is a correspondence in *habits and character*, as well as in *constitution*, between our nature and our condition.

The education which we may impart or receive approaches perfection in the same degree as it promotes this correspondence. If, in every department of my nature, the habits I had formed should be in complete correspondence with the condition I am placed in, then should I, of course, promptly, skillfully, effectually perform all the duties which might grow out of the relations I might sustain. Indeed, the *performance of these duties* is only another name to describe the *formation of those habits*. These habits, then, *as a result*, are the

object to which the methods and influences of education should look.

Education is then *liberal*, when, in the methods it employs and the influences it exerts, it is adapted in a *high degree* to promote, in the different departments of our nature, a practical correspondence between our being and our condition. You will readily perceive, my friend, how the word *liberal* is here employed. It describes the quality to which it is applied *comparatively*. Your education is certainly liberal, compared with that of Thomas J., who drives your team. Judge R.'s education, you will admit, is, on the whole, liberal compared with yours. And I much doubt whether the education even of Pax himself is liberal, compared with that which some others have secured.

On this subject, as you know, our ears are often annoyed with loose talk. "Great swelling words" we are forced to hear about the importance and dignity of a "liberal education." If a course of study is proposed, consuming more time and offering higher advantages than are thought requisite in any college belonging to the Congregationalists in England, somebody *starts up* to put us down, by alledging that we do not offer a liberal education! Just as if this same somebody had authority to set up a standard to which education, in order to be liberal, must be conformed! Why, does he not know, that of the students of any college in the United States, who at any "commencement" receive their "degrees," scarcely two can be found who had obtained the *same* education? They are all said to be "liberally educated;" but can Pax, even with the assistance of Augustan Latin, tell us how many significations the word *liberal* may have, as it is successively applied to the members

of any class, beginning "at the head" and *going* DOWN "TO THE FOOT?" Can he then pretend to employ the word *liberal* to describe any degree of education *absolutely?* Some of his readers, at least for the sake of variety, might relish now and then a *good definition* in the midst of his declamation.

I am ready cheerfully to admit, that the arrangements so extensively maintained in our country, by which those who are ultimately to enter different professional schools, may receive a liberal education on *common ground*, is a happy one. The ground of such an arrangement is to be found *in the relations which they all alike sustain, and the obligations by which they all alike are bound.* In every department of their nature, and amidst all the objects by which they are surrounded, they have, to a certain extent, the same necessities and interests.

The education which they all in common receive, should be adapted to the ground which they all in common occupy. As connected with the physical, the animal, the spiritual world, they must all form habits bringing their being and their condition into happy correspondence with each other, or they can not be greatly useful or very happy in any "profession." This necessity should have a controlling influence on our methods of education.

I dare not say that you will not pronounce this a *dry letter.* But some dry things must be welcomed, if on such subjects we would understand the bearings and relations of the points which may attract our notice. In my next I hope to dwell somewhat on the claims which a dead language—say the Latin—may have to a place in a course of liberal education.

Yours affectionately,

LETTER IV.

——"And from an effort to show that the Greek of the fathers may be as *good* as that of the most polished of the classical Attic writers, because it may be found '*as clear and certain a medium through which we may see the things to which it calls our notice.*' It is hardly credible that the writer of a production so neat in its composition as is the 'Sketch' above referred to, could have been so imposed upon by the sophistry couched under this definition. If the language of a *compositor be good* (and by *good*, in this connection, is plainly meant *pure, correct,*) because it answers as a clear medium for the communication of thought, then, assuredly, the language of 'Jack Downing's letters to his old friend Mr. Dwight of New York,' is as good as the polished periods that adorn the letters of Junius; for it certainly conveys as clear and intelligible an idea to the reader of the writer's meaning. But who would call the language of the Downingville letter-writer *good* English, *pure* English, *classical* English? Or who would think of teaching a foreigner the English language by having him read and understand the Major's far-famed and really witty letters? Would the perusal of twenty folio volumes of such *good* English, prepare the student to understand and interpret the common English version of the New Testament."—*Pax.*

My Dear Brother,—According to the doctrine which was advanced in my last letter, education should employ such methods, and exert such influences, as are fitted to make us acquainted with the objects without us, and the properties, susceptibilities, and powers within us, and produce in our habits and character—what already exists in our constitution—a harmony between the one and the other. I can not undertake, within the compass of a letter, to spread out this statement in detail. I am sure that I need not do so, to fasten a conviction of its truth upon your mind.

To bring any of the powers of our nature into exercise, you need not be told, the appropriate objects of those powers must be presented to us. This is mani-

festly true of our whole being. What organ of sense can otherwise be brought into exercise? What sentiment of our social nature? What moral susceptibility? Who ever felt within him the stirrings of pity before he had become acquainted with an object of distress? Who was ever conscious of moral affections without a knowledge of any of those objects to which, as moral agents, we are related? To obtain strength, maturity, perfection, in any department of his nature, the human creature must exercise himself, appropriately and skillfully, upon the various objects to which he is constitutionally related. On this subject the metaphysician and moral philosopher—every teacher, in every department of thought—might well adopt as his own the maxim of the physiologist—a maxim lying at the very basis of education—"*Toil and be strong.*" We must open our eyes; we must fix our attention; we must exercise our thoughts, upon the objects *without* us. Their properties, circumstances, relations, we must carefully notice. We must with just discrimination mark the points in which they may differ from each other, and the points in which they may agree with each other. The natural result of such observation will be correct classification. The relation of these objects, individually and collectively considered, to ourselves, will interest our feelings and exercise our thoughts. We shall thus, in the most natural way, be conducted to what lies *within* us. The designed adaptation of every part of ourselves to something in the sphere of life and activity in which we are placed, will be seen and understood. And the great end and design of our moral and religious education must be to bring us habitually to feel and act NATURALLY in this sphere; in other words, in happy accordance with

our various relations and obligations. *Thus educated, no man can fail to be intelligent, useful, and happy.* If you would train the mind to habits of close attention and accurate and nice discrimination; if you would train the mind to arrange its thoughts in natural and compact order; firmly, yet gracefully to lay hold on just conclusions, and skillfully to turn them to high account—you may expect success from such methods of education. Oh that, instead of being forced by the terrors of the ferule to weary the eyes on long columns of empty *words;* and then to give, mechanically, such artificial sentences as came from the *fingers*—who could say *heart?*—of a Blair; and then grope—shall I say as in a sepulcher?—after "*dead*" symbols, with little attention to the objects—(generally wretched enough)—to which they were related;—but I forbear. What are useless regrets? A man who year after year has been straining his eyes by looking through old window glass *at nothing*, has something else to do during his remaining days than spend his strength in regrets.

Just here the question arises, What relation to the objects by which we are surrounded do *words*, in a written or spoken language, sustain? Clearly the relation of SYMBOLS. In themselves, they are empty sounds or insignificant characters. By agreement or consent among those who employ them, they are made the signs of invisible or absent realities. Thus employed, they become significant and valuable. Thus employed, they become a *medium* through which we may perceive the objects to which they may call our notice. Thus employed, they sustain the same relation to these objects as your eastern window bears (to one standing in your parlor) to the garden which lies beneath it. Your

glass you regard as good, in proportion to the clearness and certainty with which, as a medium, it presents the objects beyond to your view. Just so the language employed on any occasion, and by "any body," is good in proportion to the clearness and certainty with which, as a medium, it presents its objects to our regard. Pax, I am aware, finds fault with this position, as taken by the writer of the pamphlet he is so much displeased with. "It is hardly credible," he assures us, "that the writer of a production so neat in its composition as is the 'Sketch,' could have been imposed upon by the *sophistry* couched under this definition." Here let me ask, What might reasonably have been expected of a censor of such high pretensions, when exposing "sophistry" which had "imposed upon" the author of "the Sketch" in the *very act of definition?* What would an acute and honest critic have attempted? He would, *with precision and clearness, have pointed out the defect which marred the definition; and for this he would have substituted a better one.* It is a wretched attempt at METAPHYSICS, in such a connection to drag in Jack Downing—to force a *grin* upon our faces, when he should be fastening a *conviction* on our minds! This is a blunder which Jack Downing himself would never have committed. When he takes up his pen to write on the subject of education, I shall expect to find in his paragraphs, not random, vague assertion, but good sense and sound argument; not the roar of empty declamation, but plain, significant, weighty words.

As to the "sophistry" of which Pax complains, it is manifestly *all his own.* In his eagerness to raise a laugh at the expense of the "Sketch," he has confounded *the things* which are presented, with *the medium* through

which they are seen! He seems to forget that the language of Jack Downing is in general remarkably appropriate to the objects he describes. Who could in happier style have given us the history of the descent of General Jackson's spectacles from his pocket to his boot? Ah, *Junius*, doubtless! Why, on the same principle, this *classical* Pax would not admit that the *spectacles* which your venerable cook uses in sewing up a pudding-bag are good, because they are not "set" in a silver frame! As to the metaphysical acumen which Pax displays in making the term *good*, in application to language, synonymous with *pure* and *classical*, it must wait a while for the praise it deserves. Language is good, I repeat the declaration, just in proportion to the clearness and certainty with which it presents the objects to which it may call our notice. Excellence of style of every sort is involved in goodness thus defined. And I hope, for the sake of the cause of education, that when Jack Downing again appears to impugn this statement, he may come of his "own accord," and speak for himself.

In seeking the advantages of a liberal education, I find a guide. He leads me to an old Roman, and bids me stand and listen. In a style of pompous declamation, he utters sounds harmonious to my ear, but unintelligible to to my mind. I look up imploringly into the face of my guide. He attempts to remove my embarrassment, by assuring me that by diligent study I may hope, in some five or six years, to be able readily to perceive the signification of such imposing signs. Here I venture to inquire, To what important objects will these signs thus conduct me? What can this old Roman tell me, which I might not better learn of one of my elder

brethren? What does he know of human relations, and duties, and prospects? How extensive and how intimate is his acquaintance with human nature in its various departments of being and of interest? Does he furnish a *model* on which my character may well be fashioned? Such inquiries are met with the reply, This old Roman is a pagan. He knows less of human relations, duties, prospects, than any boy in your Sabbath school. Even with the facts of natural science he was ill acquainted. And if you were to take him for your model in forming your character, you would subject yourself to the deepest infamy. The things he offers you are scarcely worth a taking. But then the *medium* through which these things may be obtained—that is admirable! But I must pause for a while.

Yours, &c.

LETTER V.

"It were hardly a figure of speech, to say, that Spanish, Italian, French, and English, are all *essentially* Latin." * * "Master the language whence these terms are drawn, and you are able not only to *understand* those terms, and in all of the various modes of their application"—. * * "True it is, the current meaning of a term, as modified by usage, can not be accurately determined, in all cases, by etymology alone. But it were a vain, or at least a most laborious effort, to trace out the meaning of the endless variety of Latin terms with which our language abounds, by observing the current meaning alone."—*Pax.*

My Dear Brother,—The account which Pax gives of the relation of the *English* language to the *Latin*, you say, fills you with surprise. You are not the only reader thus affected by his paragraphs. You wonder what can

be his meaning when he affirms, that "it were hardly a figure of speech to say that the ENGLISH *is essentially* LATIN." If any of his readers can, without great hesitation and large allowance, recieve such statements, they ought, I think, to have the credit of uncommon power and enterprise at—*swallowing*.

What if we admit for a moment, that the "English is *essentially* Latin," "modified by the lapse of time, and by changes in the circumstances and opinions of the nation that speaks it, and enriched with terms derived from other languages." Your sons, who are regarded as accomplished English scholars, come into the presence of the classical Pax. He assures them that their ignorance of the Latin tongue makes their education *radically defective*. I hear them say, Great Sir, how can that be true? We have heard, on authority which you would be the last to question, that "the English is essentially Latin." As ours is a very copious language, we are ready to conclude, that the Latin must be essentially English. The changes and modifications which have been wrought in our mother tongue distinguish it from the Latin only in *unessential* things. Whatever, then, is "*essential*" in the Latin, we must already have secured in acquiring the English. And we are puzzled to see how that can be a *radical* defect which consists in what is *unessential*.

But, my dear brother, what can Pax mean by the word *language*, which he thus employs? I can not help thinking that it might have been as well for the cause of education in general, and for the trustees and students of the Oneida Institute in particular, (for whom he seems to feel so deep and *tender* a solicitude,) if, in giving his views, and arguments, and conclusions,

he had been a little more definite, and accurate, and—to choose a word which I am sure he must like me "the better" for using—*luminous*. His numbers might not have *come to light* so soon; but would not the effort which produced them have been less an *abortive labor?* Language, so far as the subject in hand is concerned, may be justly said to *consist of the signs which by general consent are made to represent the* OBJECTS *to which it calls our notice; and, secondly, the* PROPERTIES, RELATIONS, *and* CONDITIONS, *which, in the view of those who use the language, belong to those objects.* Now on what grounds can Pax, or any body else, assert that the English people, in expressing their views, convictions, emotions, and designs, employ signs, which, as words and combinations of words, are "*essentially Latin?*" What! The living *English* soul, in its intercourse with the world of mind above and around, has no *symbols appropriately English!* No! The mightiest thoughts which she conceives, the sublimest emotions with which she burns, she must be content to mutter as she can, in the sepulchral sounds of a dead language!

Perhaps it might be highly interesting and instructive to all his readers, if Pax would illustrate and confirm his doctrine that "*the English language is essentially Latin,*" by a skillful and thorough analysis of some such passage as the following:

——"these our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;

And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."—

"Sweet is the work, my God, my King,
To praise thy name, give thanks and sing;
To show thy love by morning light,
And talk of all thy truths at night."

"Come lowly; He will help thee. Lay aside
That subtil, first of evils—human pride.
Know God, and so, thyself; and be afraid
To call aught poor or low that he has made.
Fear naught but sin; love all but sin; and learn
In all beside, 'tis wisdom to discern
His forming, his creating power, and bind
Earth, self, and brother, to the Eternal Mind."

For prose, I had examined some paragraphs in Sherlock's sermons, which I would gladly have placed under the hand of Pax, when he should have fairly dissected the sinewy lines of Shakspeare, Watts, and Dana, and made them gracefully subserve the doctrine he maintains. Without multiplying passages, however, which present themselves almost every where on the most attractive pages of the best English writers, which equally with these quotations deserve the attention of Pax and his admirers, it may not be amiss to say to those who have not time to give to the investigation of such matters, that very few of the WORDS found in the lines just repeated, are of Latin origin. In the stanza taken from Watts, NOT A WORD, I believe, was derived from such a source! In the paragraph from Dana, *not one in twelve* could claim what Pax would think so high an ancestry! And *as to the methods by which the relation of one thing to another is indicated*—need I say a

word to prove that the English, in distinction from the Latin, is manifestly and nobly A LANGUAGE BY ITSELF, marked by strong idiomatic peculiarities, by characteristic features which make it worthy of the great nations who rejoice to use it as their own? But I will not dwell upon this subject. What claims can a writer, who, on points of the highest moment, throws out such rash and random assertions, have to be the guide of the friends of education?

In his usual off-hand way, Pax assures us, that "it were a vain, or at least a most laborious effort, to trace out the meaning of the endless variety of Latin terms with which our language abounds, by observing the current usage alone." "Master the language whence these terms are drawn, and you are able to *understand* those terms in all the various modes of their application!" With my eye upon such statements, I can not help thinking, that in his eagerness to put down the Oneida Institute, Pax has fallen foul of one of the highest Augustan authorities. Surely, he would tremble at the thought of teaching any lesson which was at variance with the doctrines of the *illustrious Horace*. If Pax had studied his Latin authors a little more carefully, his paragraphs might have been somewhat less swollen with big names; but would they have been less rich in weighty thoughts and good sense?

It is the doctrine of Horace, that in the words of a living tongue many changes will be wrought by USAGE, "to which, as a standard of language, belongs the right of controlling by authority." On this point the Roman poet is explicit, decisive, emphatic. It is plain that he knew no other way of ascertaining the meaning of a word than "usage alone." He could not be sure that

he employed at any time the words of his native tongue with propriety and felicity, without consulting usage. And though the Latin language abounded with terms of Grecian origin, he does not venture to lay down the precept, "Master the language whence these terms are drawn, and you will be able to understand them in all the various modes of their application." No. However "laborious the effort," he requires us to conform to the standard of "usage." To the rightful authority of "usage," he bids us promptly bow. Pax himself furnishes us with an instructive illustration of the natural results of attempting to ascertain the meaning of words by his shorter and less laborious method. Had he consulted "usage," he would have found as the result of an "effort" hardly laborious, that COMPOSITOR—(See No. 1,)—though a term of Latin origin, is a poor substitute for "*writer*," though a humble Saxon word. Any printer's boy in the neighborhood, if he had dared to speak to so great a man, could have set him right in so plain a matter.

Perhaps you may remember the effort which was once made in a remarkable book to refute what is often called the doctrine of *disinterested benevolence*. The Latin elements of the words "*disinterested*," furnished the basis of the argument. The *privative* influence of *dis* upon *intersum* made it as clear as moonshine that to regard our own happiness *disinterestedly*, was to care just nothing at all about it!

But Pax admits that "the current meaning of a term, as modified by usage, can not be accurately determined in all cases by etymology alone." This admission is enough to ruin the cause he undertakes to plead. Having mastered the Latin language, I am required to give

the current signification of twenty English words, without consulting usage. They are all of Latin origin. About to undertake the task in the light of etymology, Pax whispers in my ear the friendly caution, *Beware of taking etymology for your guide in* ALL CASES—and then retires. I pass my eye over my list of words. Of *some*, I am taught, I can not ascertain the meaning by the aid of etymology. How many belong to this class? Etymology can not answer. And *what terms* are they which must be studied in the light of usage? Etymology can not answer. What am I forced to do? Either to abandon my task, or *take usage for my standard in determining the signification of* EVERY TERM. Etymology then comes to my assistance when the task is done! All this is true of every word in the English language.

Will Pax pretend that we can not acquire a "knowledge of our own tongue" without studying the history of all its words? Which of his acquaintance, then, understands his native language? How many of them, however they may have "mastered" the Latin, can give him the history of the particle "*if?*" To inform me whence a word came, is far enough from informing me what it signifies. An account of its origin, and the course it might have pursued in passing from point to point till it took its present position, might be very amusing, perhaps instructive, but could not be necessary to a knowledge of its proper meaning.

The basis and body of our language, I had supposed, were manifestly of Saxon origin. And yet how few of our best scholars think it necessary, in order to employ it with precision, grace and power, to "master" that old tongue! I do not say, my friend, that no good

would come from doing so. Such matters may be left for future consideration. But I do say, that to me it appears a plain case, that neither the Latin nor the Saxon, as such, need to be studied to obtain a knowledge of the English language. And what is plainly seen may be boldly said. Yours, &c.

LETTER VI.

"True it is, that within a few years grammars and lexicons for the attainment of a knowledge of the Greek and Hebrew have been published in English, and the rudiments of these languages may now be obtained without using Latin as a medium of research. But these helps are of limited extent, and most of them of inferior worth." * * "The most imposing in appearance is Donnegan's; but any one who has tried it for any length of time, as I have done, will lay it aside without reluctance, to resume the older lexicons in their rugged Latin garb." * * "The more learned works are published in modern languages, the more must the diffusion of valuable knowledge be circumscribed. It may be doubted, whether Lowth's Lecture's on Hebrew Poetry, &c. &c., would not have been more extensively read, and more widely useful, had they been published in Latin instead of English. These are works which few indeed, except educated men, will be likely to read; and to such they would have been equally intelligible, throughout Christendom, if written in Latin."—*Pax.*

My Dear Brother,—A reply to what Pax says about the helps we have, to acquire the Greek and Hebrew languages, would be more easy if he had been more definite, consistent, and intelligible, in his statements. What, on this subject, was the doctrine of the "Sketch?" Why, that "helps to the acquisition of other languages are no longer confined to the Latin. We may now introduce our sons to the Greek and He-

brew through our own mother English." Now Pax admits, so far as the Hebrew is concerned, more than was asserted in the "Sketch." For the acquisition of this tongue, we have his authority for saying, that "admirable helps have recently been put forth in this country." Of Greek lexicons in the English language, the "most imposing in appearance," he informs us, "is Donnegan's; but any one," he adds with great modesty, "who has tried it for any length of time, *as I have done*, will lay it aside without reluctance, to resume the older lexicons in their rugged Latin garb." Pax does not say whether he regards ruggedness of garb as an excellence of style in a lexicon.

You will not understand me as giving any opinion respecting the merits of Donnegan's lexicon. Pax is aware, that this is not the only Greek lexicon in the English language. He does not even say that it is the best. If the hint would not offend him, I would just remind him, that what is most "imposing in appearance" is not always most distinguished for solid worth. What he may mean by the "older lexicons," he does not stop to tell us. Perhaps those of Stephanus and of Scapula. It may be interesting to you, my brother, to know what the bishop of London, whom that ripe scholar, Prof. Robinson, pronounces "one of the most accomplished Greek scholars of the age," thinks of the "older lexicons." "The only Greek lexicons," he asserts, "*of any value*, since the time of Stephanus and Scapula, are the recent works of Schneider and Passow," written, let me say, in the German language. And yet when these lexicons—those of Stephanus and Scapula—were published, the bishop informs us, that "the philosophy of language and the great principles of etymol-

ogy, the internal structure and analogies of ancient Greek, were so much less known than they now are," that it "would seem to be downright absurdity to republish" them with all "their errors and defects." Now, however unskillfully even Donnegan* accomplished the work he undertook, it ought to be known, that to a considerable extent he availed himself of the labors of Schneider and Passow.

I have just here a very instructive paragraph from the bishop of London, which I am sure you will be willing to examine. "Had an English scholar proposed, but a few years ago, to publish a Greek and English lexicon, his adventure would have been received with either disregard or contempt; his scholarship would have been called in question, *because he had condescended to use his mother tongue in preference to a dead language;* and the whole host of university tutors and country school-masters would have taken fright at so degrading a novelty. *But the opinion of the English classical world has of late undergone, in this particular,* A COMPLETE REVOLUTION. We have begun to acknowledge that the short and straight course is preferable to the longer and devious one; that our own mother tongue is a better medium for expressing our ideas clearly and definitely, than any dead language can be; and that by rendering a Greek word at once into English, instead of tracing it through the intricacies of Lat-

* Of the value of Donnegan's lexicon, I give no opinion. Before they think lightly of the work, however, especially as compared with "the older lexicons," I would ask my readers to examine Mr. Patton's edition of that work. That such a scholar as Robert B. Patton is known to be, should exert himself to bring it into use, is no slight proof that it deserves some regard.

in, (*a language certainly less analagous to it than the English,*) there is a much better chance of the original idea being preserved exact and accurate; any fine and delicate distinguishing points are less liable to be rubbed off; and shades of difference, which would very probably be lost in the uncertain obscurity of a dead language, are seen more plainly, and can be marked more distinctly. In this, as in almost every other part of classical literature, the Germans have led the way, and set us an example, which at last we seem anxious to follow."

We have then the authority of the bishop of London for saying—

1. That in acquiring the Greek language, English helps are decidedly better than Latin.

2. That such *was* the state of public sentiment in England even among the learned, that a most important and valuable improvement was regarded as a "degrading novelty."

3. That those who should have been the first to welcome and employ any improved methods of education, viz. "*university tutors and country school-masters,*" were among the foremost to take fright at any such thing.

4. That in spite of all opposing influences, "*the opinion of the English classical world has of late undergone, in this particular, a complete revolution.*"

I hope I shall not be reckoned presumptuous in saying, that possibly "novel plans of study" may obtain public favor and patronage in this country also.

The "Sketch" asserted that "the Latin has to a great extent ceased to be the language of learned men. They are not ashamed or afraid to enrich the world

with their best thoughts in the tongues wherein they were born." The paragraph in which Pax affects to dispose of this statement, contains, it seems to me, a medley of strange and incongruous things. I do not know that I need to try to analyze it. It exhibits two or three points, however, which deserve a little notice.

1. Pax admits, that in the mode in which learned men now present their thoughts to the world, some such change as the "Sketch" describes has been wrought. But then—

2. Though he seems impelled to rejoice in this change, he has his doubts "whether on the whole it be serviceable to the cause of learning. The more learned works," he alledges, "'are published in modern languages, the more must the diffusion of *valuable knowledge be circumscribed!*" In other words, it is better that the treasures of wisdom should be locked up in a language intelligible only to the learned of different nations, than diffused throughout the mass of any community! With all our reverence for the "cord of caste," we, the common people, might think it necessary to record our solemn protest against such a doctrine if there was any danger of its general prevalence.

The best works in sacred literature which have been published in English, Pax affirms, "would have been EQUALLY INTELLIGIBLE *to educated men*," if they had been "written in Latin!" With such a standard, how many "educated men" could he find in the United States? Does he, can he expect to be believed, when he throws out such rash and groundless affirmations? Equally intelligible! Let any man who is tempted to give credit to a syllable of this statement, just read, in the *Biblical Repository* for April 1832, the bitter com-

plaints which, in the anguish of his heart, Prof. Stuart makes respecting the condition of classical learning among our young men of liberal education. As to Greek, the professor informs us that "every year he is obliged to put his pupils on *the first elements* of the Greek grammar, before he can advance them to the study of the New Testament." It is impossible for him to proceed *a step* in his proper business without so doing. Scores of times he had asked, How much Greek have you learned while in college?—and had been answered, NONE AT ALL. The methods which had been employed to instruct them in the "learned languages," Prof. Stuart calls "this construing way," and declares, "he would rather the student should never have proceeded beyond *Viri Romae* with the Eclogues of Virgil, and Jacob's Greek Chrestomathy, if he could be disciplined to the purpose here, than to have all his acquisitions, *twice told*, in Latin and Greek, when he has been over his authors in *this construing way*." Such, according to Prof. Stuart—and his authority here will weigh as much with you as that of Pax—are the "educated men," certainly to a great extent, to whom, Pax assures us, the Commentary on the Romans would be *equally intelligible* in Latin and in English!

Pax calls translations a "poor expedient" for giving us access to the thoughts of the "learned of other lands." I wonder why. Can not the accomplished scholar understand a page written in a foreign language? This Pax would be the last to affirm. With all that is abstract and dry, subtil and skittish, in the definitions of a Greek lexicon, he seems to be able to break through the "rugged Latin garb" in which they are invested, and lay fast hold of their import. Pax,

then, can understand an author, though he should speak in a foreign tongue. And what he *understands*, he can *express*, and express in *English*. Why, then, does he call translations a "poor expedient for gaining access to the thoughts of the learned of other nations?" Those who have made use of such translations as Prof. Gibbs, or Dr. Murdock, or Pres. Marsh, or Rev. L. Woods, Jr. have furnished, will probably be slow to think so. And it is only for the public to ask, and translations of equal excellence will to almost any extent be speedily afforded.

Pax seems to think it was a pity, that among other works, *Lowth's Lectures on Hebrew Poetry* had not been published in Latin instead of English! A great pity to be sure! Pax has doubtless read these Lectures with attention and admiration. So profound and extensive a scholar could not long remain a stranger to a writer so strongly attractive, so greatly instructive, so remarkably illustrious. And yet what must Pax have read? Why, my brother,—can you believe it?—he must have read a *translation!* Through the "poor expedient of a translation," he must have made his way to bishop Lowth. For he seems not to know, what many men of far humbler pretensions were well aware of, that *Lowth did publish his Lectures in Latin!* I hope that after this, Pax will think better of translations.

A great ado is often made about the importance of the Latin language, as a medium through which "helps" may be had for understanding the Greek and Hebrew Scriptures. Helps for whom? For Christian preachers generally? Examine their libraries. How very few purchase or employ such assistance! To one of them who inquired of me for a commentary on the Psalms, which he wished to consult on a given passage

—an excellent brother, of public education, impressive powers, and extensive usefulness—I offered Rosenmuller, assuring him that it was written in easy Latin. He spoke about the labor of "picking out" any thing from such a book, and refused to open it! And the feeling which he expressed, I may venture to assert, prevails very extensively among ministers of the gospel." "Helps!" Helps for what? Why, to enable men *to do what they do not undertake to do!* What progress students in theology, even at Andover, generally make in sacred literature, may be inferred from the testimony of Prof. Stuart, already quoted in this letter. That illustrious scholar further says: "At the end of the three years' course here, not a few of them [the students] are, in relation to sacred literature, very much in the same plight that they were as to Greek when they left the colleges. HOW IS IT POSSIBLE THAT IT SHOULD BE OTHERWISE? Some of them have sold their dictionaries, grammars, Hebrew Bibles even. And why not? It is better that the books should go into the hands of those who will use them, than to remain in the hands of those who do not. And thus they bid adieu to exegetical study; for the labors of candidates for the ministry, and of settled ministers, forbid the idea of pursuing studies which are very imperfectly understood, and which, if pursued, must cost much and severe labor." The Latin language will furnish helps to men for understanding their Hebrew Bibles, which they long ago ceased to use—nay, have sold! Why, one of the best scholars in the pulpit, in one of the most respectable counties in this state, who had once been an "officer in college," sold his Hebrew Bible, a few months ago, to a member of the Oneida Institute! And this, on the

avowed ground that it would never be of any use to himself! Let those who are preparing for public usefulness form a thorough acquaintance with the original languages of the Bible before they enter the professional school. Then, if they need "helps" in the Latin tongue, they will feel their necessities, and have a motive to labor to supply them. This is the order of nature. Yours, &c.

LETTER VII.

My Dear Brother,—You certainly *have* a right to inquire, Why should classic Greek be regarded as essential to a course of liberal education? Is it to obtain such a mastery of that language as to make it a medium for expressing our thoughts and emotions? This no one will pretend. Is it to acquire the ability of reading Greek authors in general with facility and pleasure? If this be the object, then most certainly we need, pressingly need, some "*novel* plan of education." We have the authority of Prof. Stuart for saying, that as late as 1832, those who from our colleges repaired to the theological school at Andover, needed, as a general thing, before entering on the study of hermeneutics, to be put upon the elements of the Greek grammar! Proof enough, surely, that they could not read Greek authors generally with readiness and pleasure. But it may be said, that the object in question is to *discipline the mind*. I do not deny, that the thorough study of any well-constructed foreign language, skillfully conducted, may contribute somewhat to mental discipline. But it may well

be doubted, whether, within the narrow limits of the time which our students generally can devote to a course of education, better methods for forming, and cultivating, and enriching the mind, may not with higher advantage be employed. If I understand that distinguished scholar *Francis Wayland*, he regards the influence of "studying the languages," as Prof. Stuart more than intimates they are generally studied in our colleges, as greatly injurious to the student. "If," he writes, "after six or seven years of study of the languages, he had no more taste for the classics than for Sanscrit, and sold his books to the highest bidder, resolved never again to look into them, it was all no matter—he had been studying to strengthen his faculties, *while by this very process his faculties have been enfeebled almost to annihilation!*" *Thorough and successful* study only, in any department of human thought, is adapted happily to discipline the mind. And however loud and authoritative may be the requirements which are urged upon us by the conductors of public education, it is very certain, that what is commonly called "the thorough course" does not, as a matter of fact, involve the thorough study of the Greek classics.

No good reason have I heard for requiring, as a general thing, of the members of our public schools, an intimate acquaintance with Homer and Herodotus, Xenophon and Sophocles. To obey such requisitions, they need *more time* than they can allot to such an object, and more *powerful motives* than can be found in any benefits which the Greek classics could confer upon them.

The Greek Scriptures should of course be studied. But this, some seem to think, can not be done "to any purpose," unless an acquaintance be first formed with

classic Greek. Now no man can fail to see, that the writers of the New Testament must have employed essentially and substantially the *same tongue* as the classic authors, or a language essentially and substantially *different*. If the latter part of the alternative be true, the study of classic Greek can never conduct to a knowledge of the New Testament. This is obvious and certain. But if Paul used, essentially and substantially, the same tongue as Xenophon, then why should Xenophon be studied in order to understand Paul, more than Paul to understand Xenophon? "But the style of Xenophon is remarkable for Attic grace and beauty." So I suppose. The style of Paul is remarkable for its Hebrew coloring. Will Xenophon's *Attic* peculiarities explain the *Hebrew* peculiarities of Paul? Which must be more attractive and important to the Christian student, and especially the interpreter of the sacred volume, Attic salt or *Hebrew light*?

The signification of a Greek word is a matter-of-fact affair. As such it is to be studied and ascertained. Competent witnesses are to be examined, and their testimony received. It is the proper office of these witnesses to shed light on *usage*; and it is ours to appropriate and welcome this light. If Xenophon and Paul use the same word in the same way, what can I gain, in studying that word, by leaving Paul and going to Xenophon? If not, the usage of Xenophon will not enable me to ascertain the usage of Paul. Peter and John, I suppose, understood each other's Greek. But how? Did Peter read Hesiod, and Homer, and Herodotus, and Xenophon, in order to enter into the meaning of the words of John? It is not certain that either of these apostles ever saw a page of any classic author. In

their mutual intercourse, they were governed, in the language they employed, by the same usage to which we may have access, and by which we ought to be governed.

Your neighbor J., who hates metaphysics, may call this "dry reading." "Why not come to the point at once, and dispose of the whole matter at a blow." The answer is at hand. The subject admits of no such dispatch. Declamation may indeed be met by declamation, and naked assertion may be arrayed against naked assertion. But what good can come from a war of words? An inquirer demands, "Is the New Testament *good* Greek?" What do you mean by *good* Greek? "Why, is it '*pure*' Greek?" What is pure Greek? "Is it *classical?*" An attempt is made to show him when any language may be called *good*; but he turns away in disgust at *metaphysics*. Why not explain the matter in a breath? Explain the matter! Yes, by substituting one unexplained word, ill understood, for another as little understood! Thus a host of words and phrases, such as "*good language*," "*thorough course*," "*liberal education*," march down from generation to generation, to be employed with pomp, and parade, and pretense, by many, but understood by very few. If you venture to inquire what such phrases mean, you are told "a shallop is a shallop." If you have any modesty, you will lay your finger on your lip and retire! All beyond is *metaphysics*—dry, repulsive, unprofitable!

So far as the study of Greek is concerned, I will frankly offer your son the advice he asks. I would say, Study your Greek Testament carefully, diligently, thoroughly. Read and review continually. Commit "select" portions to your memory. Make the language

familiar to your thoughts and tongue. In so doing, you will lay fast hold of the elements of Greek. The basis and body of the language of the New Testament are "common Greek"—the language to which the conquests of Alexander gave a wide and extensive prevalence. This differed in nothing essential and important to it, as a vehicle of thought and emotion, from the Greek of Attica or Ionia. Dialectic peculiarities do not vitally affect a tongue. The acquisition of the common Greek of the New Testament will bring other books in the Greek language under your control. The peculiarities by which they may be marked, you may easily dispose of. The sacred pages on which you dwell will reward your study by enriching you with the most attractive and substantial things—things which bear directly and vitally upon your personal interests and public usefulness. These objects, once familiar to your mind, will fasten strongly upon your heart; they will draw you on to more extensive researches in the field where they were discovered. The closet, the study, the Bible-class, will furnish you with numerous and powerful motives to study your Greek Testament. Nor will your entrance into the theological class—much less will your entrance into the pulpit, diminish the weight and power of these motives. When, as an interpreter of the sacred volume, you perceive that assistance on any point might be had from the study of a page or paragraph of any classic author, you will have an *object* and a *motive* for repairing to that author. The impulse of the occasion, the pressure of necessity, will give aim, force, effect, to your efforts. What you *need*, you will know, and seek, and secure. All your acquisitions will bear an obvious and felt relation to the book of God. This book, con-

stantly employed in your appropriate work, will naturally suggest to your mind the various objects of thought and emotion which your studies may have placed within your reach. Thus, in subserviency to your high vocation, you will be able to bring all meaner writers readily and gracefully to arrange themselves around the inspired penmen. You will not only be constantly extending your acquaintance with the Greek language, but you will also "make fast and sure" every acquisition. How much better, every way, must this be, than to get a smattering of a dozen Greek authors, and when you enter the theological class, be put upon the elements of the Greek language before you can begin to interpret the New Testament. Such advice, I would offer to your son; such advice, I would impress upon my own. I have no fears, if they cordially receive it, that they will fail to bless God for the light which it must shed upon the path of duty, usefulness, and peace.

Yours, &c.

LETTER VIII.

My Dear Brother,—It will hardly be denied by any candid thinker, that the methods by which, in any school, young men are to be trained up for public usefulness, are a proper subject for general examination and discussion. It has, at different times and in various places, more or less attracted attention, awakened inquiry, created interest. Some, you say, seem to suppose, that at the Oneida Institute we ought to have *waited* for the natural results of such interest and inquiry—*for the*

public mind to become fully prepared for any changes in education—before we ventured on any such changes. But might it not be somewhat difficult, *while we were thus waiting*, to ascertain with accuracy and certainty the state of public sentiment? We might have employed a skillful and powerful agent to go from place to place, and labor to convince the friends of God and man, that important changes should be wrought into the methods of education which were generally maintained in our schools of learning. Such an agent addresses an assembly. He convinces his hearers that his views are correct—that his doctrines are sound and salutary. They inquire if the institution he is connected with has adopted in its course of discipline the methods he proposes. Oh no, he replies. A defective course of study is there maintained. We are waiting for the public mind to be prepared to welcome such important changes as we clearly see the necessities of the case demand. All I ask of you, is to educate your sons on a plan and under influences which I have persuaded you are ill adapted to their condition and prospects, *and to think and talk about some better plan and happier influences!* What change could we reasonably expect to work in public sentiment, in promoting any cause, however good and great, by such exertions? Discussion is all-important in its place. But how can we persuade the public that we ourselves believe what we affirm, are at all in earnest, *unless we dare to act upon our convictions?*

But unless I greatly mistake the "signs of the times," the public mind is already to a considerable extent prepared to welcome changes in the prevalent methods of education. In one place and another, men of vigorous minds and large attainments, of elevated sta-

tions and extensive influence, have begun on this subject to demand what many would regard as important innovations. This demand they present with great clearness and decision, and sustain by weighty facts and powerful reasoning. *And they will be heard.* Scores and hundreds of wise and good men in the churches, I am well persuaded, will listen to their statements and weigh their arguments. Many of them will break away from the authority to which they had bowed down in blind deference, and dare to think and act for themselves. They will lend their sympathy and aid to those who make Christian principles the basis of all education.

Two very able and attractive books on the subject of education—one from the pen of *George Combe*, the other from that of *James Simson*—have recently been republished in this country. They will richly reward an attentive perusal. I would earnestly commend them to your regard. The bearing of the study of the dead languages on the proper object of education is discussed in them in a very instructive manner. The general conclusion to which, on substantial ground, we are conducted, is, that the claims of this study to a place in liberal education are comparatively slight.

The language in which Mr. *Grimke* describes his views of the importance of such peculiarities as mark the course of study pursued at the Oneida Institute, is strong and emphatic. I need not, in this connection, attempt to describe his views. They are spread out in an attractive and subduing form in his volume on education. By it, "he being dead, yet speaketh," and will long speak, with great power and happy effect.

From one of the most intelligent, respectable, and useful preachers in the American pulpit, I have received

the most encouraging assurances of approbation and sympathy. He has long been known as the efficient friend of learning and religion, exerting, in sustaining both literary and religious institutions, an influence uncommonly powerful and benign. He is remarkable for gravity, circumspection, and discretion. A few sentences from letters which I have received from him, may sufficiently evince how deeply his soul is enlisted in sustaining such a design as the Oneida Institute embraces. "I can only say,"—I quote his language—"in regard to your course of studies, don't be discouraged. *It will be glorious to be a martyr in this cause. The day will come* when your scheme will be appreciated." * * "But men who have thrown off all shackles but those of truth, and who long to see the world brought back to their Savior and King, will bid you God speed." * * "The cause is grand—one of the most important that ever came before the literary world. This folly of trying to keep our boys away from theatres and houses of ill-fame, and then sending them to Horace, &c., as works of taste, is about as inconsistent as to swear that we will never utter an oath! Be of good cheer. As it is the cause of God, I can pray for your success."—I rejoice to know, that my respected and beloved friend from whom I have taken these extracts, is not *alone* in maintaining such views and cherishing such feelings. How many there may be, who will cheer us with like encouragement, we wait with confidence and hope to learn.

I have been greatly interested and instructed with a scene to which we are introduced in the fourth book of "*Paradise Regained.*" After he had tried all the artifices which his devilish ingenuity could invent to mislead

and corrupt the Savior in other ways, as a last effort, the tempter labored to persuade him to devote himself to Grecian literature. He opened the Savior's eye on Athens, "the eye of Greece," and did his utmost to ensnare him with such specious arguments as were never employed—*even when they fell from the lips of holy men!*—with more grace and skill, but often with far different effect. And first, he would have the Savior know, that he might well expect to increase *his stock of valuable knowledge* by admitting the Grecian classics to a place in his studies among the inspired Scriptures.

> "All knowledge is not couched in Moses' law,
> The pentateuch, or what the prophets wrote;
> *The Gentiles also* know, and write, and teach,
> *To admiration*, led by nature's light."

And as, secondly, he expected to labor for the benefit of the Gentiles, the tempter—how wise and benevolent!—would make him feel that he ought to be prepared to meet them *on their own ground*. If, as Milton teaches us, this is *devilish sophistry*, it is a pity that good men should try to give it currency and effect. But let the devil speak for himself.

> "And with the Gentiles much thou must converse,
> Ruling them by persuasion as thou mean'st;
> *Without their learning*, how wilt thou with them,
> Or they with thee, hold conversation meet?
> How wilt thou reason with them, how refute
> Their idolisms, traditions, paradoxes?
> *Error by his own arms is best evinced.*"

If the Savior would improve and perfect *his taste*, let him study Grecian literature. So thought the devil!

"There thou shalt hear and learn the secret power
Of harmony, in tones and numbers hit
By voice or hand."

And indeed the demands of his high vocation required the Savior to make himself familiar with Grecian philosophy, eloquence, and poetry.

"These here revolve, or as thou lik'st at home,
Till time mature thee to a kingdom's weight;
These rules will render thee a king complete
Within thyself, much more with empire joined."

Now for the reply of the Son of God. In the first place, ignorance of Grecian literature could be no defect in his character.

"Think not but that I know these things, or think
I know them not; *not therefore am I short*
Of knowing what I ought."

He then proceeds in a very plain and impressive manner to describe the weight and worth of the classics which the devil so much admired.

"But these are false, or little else but dreams,
Conjectures, fancies, built on nothing firm.
——————Who therefore seeks in these
True wisdom, *finds her not*, or by delusion
Far worse, *her false resemblance only meets.*"

"Much of the soul they talk, *but all awry*,
And in themselves seek virtue, and to themselves
All glory arrogate, *to God give none.*"

The influence of such virtues on their admirers can not but be unhappy.

"Alas, what can they teach, AND NOT MISLEAD,
Ignorant of themselves, of God much more."

With the Book of God in his hand, no man needs other instruction to meet the responsibilities of the highest station.

——"He who receives
Light from above, from the fountain of light,
No other doctrine needs, though granted true."

The highest gratifications of the most refined taste might be found and enjoyed without repairing to classic ground.

"Or if I would delight my private hours
With music or with poem, where so soon
As IN OUR NATIVE LANGUAGE can I find
That solace? All our law and story strowed
With hymns, our psalms with artful tunes inscribed,
Our Hebrew songs and harps in Babylon,
That pleased so well our victor's ear, declare
That rather Greece from us these arts derived;
Ill imitated, while they loudest sing
The vices of their deities, and their own,
In fable, hymn, or song, so personating
Their gods ridiculous, and themselves past shame.
Remove their swelling epithets thick laid
As varnish on a harlot's cheek, the rest,
There sown with aught of profit or delight,
Will far be found unworthy to compare
With Sion's songs, *to all true taste excelling.*
—Their orators thou extoll'st as those
The top of eloquence; statists indeed,
And lovers of their country, as may seem;
But herein to our prophets far beneath,
As men divinely taught, and better teaching
The solid rules of their civil government
In their majestic unaffected style
Than all the oratory of Greece and Rome.
In them is plainest taught and easiest learnt,
What makes a nation happy, and keeps it so,
What ruins kingdoms, and lays cities flat;
These only with our law best form a king."

On the quotations I have made from Paradise Regained, permit me to suggest a hint or two.

1. These are the thoughts of *John Milton*, whose attainments in classical literature were "above all praise."

2. These thoughts proceeded from his mind when most matured and enriched.

3. They were selected and arranged by him for the lips *of the Son of God*. They present, then, his best views and his soundest, strongest convictions.

4. It is remarkable, that according to Milton the devil furnishes and fortifies the very ground on which so many *Christian* scholars are proud exultingly to stand.

5. According to this ripe scholar, even where its claims are least powerful, *Hebrew* literature is entitled to a decided preference to classical. *Even in the cultivation of the taste*, the former furnishes means incomparably superior to the latter.

6. If such methods as the Savior is represented as affirming, are best adapted to "*form a king*," can they be ill adapted to form a *Christian minister?*

Yours, &c.

LETTER IX.

My Dear Brother,—You inquire what effect the note of alarm, rung by Pax in his fifth number in the ears of the students of the Oneida Institute, had upon their minds. Perhaps "it is too early in the day" to speak definitely and confidently on this subject. If any considerable apprehension should be awakened in them, you wish to know by what means I could hope to allay

it. By no other means, I reply, than by a frank, and fair, and full exhibition of *the truth*, in its various bearings and relations. Among other things, I might say to them: Young gentlemen, you understand the ground on which this Institute is founded, the design which it embraces, the advantages it offers. We wish you to maintain your connection with it only in accordance with such convictions of duty, as, after careful and full examination of the matter, may be fastened on your minds. This examination we would have you carry on, free from the disturbing force of any groundless alarm. Startling things with "a high hand" have been urged upon you. We ask you to pause and inquire, whether they are substantial realities or imposing fictions.

You hope, whenever you may enter on the scenes of active life, to hold some post of usefulness, where you may contribute something to the improvement and happiness of your fellow men. This hope sustains and animates you under the pressure of your intellectual labors. While connected with this institution, you are deeply anxious to employ those methods of discipline and improvement, which may best prepare you to realize this hope. Among these methods, you supposed that none was more appropriate and important than the careful and thorough study of the sacred scriptures in the original languages in which they were written. You thought you saw good reasons why, during the short time which you could devote to such efforts, the study of these should be preferred to the study of Greek and Roman classics. You wish to know, whether such evils are to be apprehended in doing so, as you have lately been warned to expect.

Very special pains have been taken, by those who

would alarm you, to make out a strong case. Pax appears quite willing that you should come to the persuasion, that while those who have "been to college" are accomplished in classical, and profound in mathematical attainments, you, after having finished the course you are pursuing, could hardly spend an hour among books or living men without mortifying convictions of the glaring deficiencies of your education! You would be as unable as Shakspeare, Burns, or Byron himself, (who is said heartily to have hated the classics, and to have derived his peculiar excellencies of style and graces of composition from the study of *English* literature,) to estimate the "delicacy of thought, the nicety of allusion, the felicitous perspicuity of expression," often presented in an English classic, which must attract the attention, gratify the taste, nay, ravish the souls of those scholars, who in a "*thorough course*" of study, and in "*the construing way*," as Professor Stuart hath it, have made attainments in Latin literature equal to the reading "*of Viri Romæ and Virgil's Georgics!*" "The events of a single evening, spent in the society of" such "cultivated minds!"—But I forbear. It is ridiculous enough to attempt on such ground to alarm you—too ridiculous for serious refutation and grave remonstrance.

If any of you "should wish to devote yourselves to the business of instruction," you may, with the consent of Pax, "become teachers of common schools,"—nay, he is so liberal and magnanimous as to admit, that you "may be teachers of English schools of a *somewhat* higher order." But how, in seeking the instructor's chair in any "classical school," could you compete with those "cultivated minds," who, according to Prof. Stu-

art, are not, in general, familiar with the modifications which case occasions in Greek nouns of the first declension; and who in Latin literature have risen to a height of attainment and distinction, which it is almost necessary thoroughly to read Viri Romæ and the Georgics of Virgil to reach! You will not, I presume, undertake to teach what you have no knowledge of. But is it quite certain, that an intimate acquaintance with the Hebrew and Greek Testaments will always and every where be regarded as an unimportant acquisition in a teacher? This can hardly be expected among the natural results of Sabbath School and Bible Class instruction. The attention (every year increasing I hope I may say) which is given to the sacred volume, can not fail, ere long, to bring the sacred tongues into high demand. The day can not, I think, be distant, when the Christian parent will be as anxious to see his son instructed in the Hebrew Psalter and Greek Testament, as in Horace or Homer. Be it yours to lend your assistance to usher in that day!

What Pax alledges about "*the narrow range*" of your "mathematical course," as I do not understand it, I shall leave untouched.

With such a course of study as you are pursuing, Pax admonishes you, that you must "labor under disadvantages, which render the attainment of distinction as *lawyers* nearly hopeless." Doubtless such attainments might be as impracticable for you, whatever might be the vigor of your minds, the activity of your enterprise, or the amount of such acquisitions as you are now making, as they were for *Roger Sherman* and *Nathaniel Smith*, of other days, or for some jurists of your own acquaintance, whose ability and success in

their profession few of their fellows have been able to attain. Doubtless, legal as well as medical science abounds with technical language, derived from the Latin tongue. So does the science of English Grammar. But can it be pretended on any good ground, that the study of the *Latin classics* for two or three years is requisite to enable you to master these technicalities? But Pax assures you, "that the common forms and terms employed in law are almost wholly in Latin." What amount of *classical* attainment may be requisite to understand what Blackstone calls "*law-Latin*," may be inferred from the following statement taken from that distinguished jurist. "It may be observed of the law-Latin, as the very ingenious Sir John Davis observes of the law-French, that it is *so very easy to be learned, that the* MEANEST WIT *that ever came to the study of the law, doth come to understand it almost perfectly* IN TEN DAYS *without a reader*." Comment. v. 3. p. 320.

In the way of those who hope to enter the pulpit, Pax sees, or seems to see, many and formidable obstacles. You "can not enter a Theological Seminary," according to him, "without introducing endless confusion, both in the formation of classes and the arrangement of studies!" The great trouble in his mind seems to be, that you could not be happily united in the same class with young men who would "sell their Hebrew Bibles" before they could enter the pulpit! In order to remove this trouble, you must be persuaded to devote as little time as they to Hebrew literature! Otherwise, a *Theological Seminary* must be established for your particular benefit. If the "trustees of the Oneida Institute should feel called upon" to do such a thing, it is to be hoped, that in this day of Christian enterprise, they

will cheerfully and promptly meet the demands of duty.

But according to the admonitions of this adviser, you will find it "hard work" to get into the *Presbyterian* church as preachers of the gospel. Should you choose, in any case, to be Methodist, Baptist, or Congregational ministers, the ruggedness of the path to the pulpit, which Pax so *feelingly* describes, would be, I suppose, a good deal diminished. But the "RULE laid down in the form of government of the *Presbyterian* church"—ah, this is "*very explicit.*" Before you are terror-stricken by this rule, it may be proper to ascertain how much weight, and worth, and authority it has in the current usages of the churches. In examining candidates for "license," the rule requires the Presbytery before whom they may appear, to try them as to their knowledge of the Latin tongue, and the original languages in which the scriptures were written, and to demand of each of them a *Latin exegesis.* A Latin exegesis! A collection of such documents, neatly printed, would, as a *literary curiosity*, bring the publisher almost as high a price as Bunyan's Bible! To the Latin in which they were composed, Blackstone, I am sure, would authorize one to apply the terrific word, *murdrum!* And will Pax pretend that this rule—*a rule unknown to our Congregational brethren in New England*—is universally and rigidly adhered to? You need not go far to learn, that it has been, I know not how often, easily dispensed with. And then an examination in the *Hebrew* Testament, demanded of course by the "rule" of the Presbyterian church—how, as a general thing, is that conducted? In how many cases are both Presbytery and candidate almost wholly ignorant of the simplest

elements of the Hebrew language! To how many respectable ministers of the Presbyterian church are the letters of the alphabet barbarous characters! I was going to add an anecdote or two to illustrate the regard which Presbyteries often give to the rule, which, with its emphatic italics and staring capitals, Pax holds up before you, to startle and terrify you. But I forbear. My heart sickens over the subject.

A very unhappy time, Pax has made choice of to attempt to frighten any body with the standards of the Presbyterian church. How long these *standards* will *stand*, amidst the wiles of conspiracy and the shocks of rebellion, who can say? Revolutions, it seems highly probable, await—they certainly *threaten* us. These hints require no explanation. In these circumstances, our censor might, without guilt or shame, have been a little more modest.

In the mean time, young men, members of the Oneida Institute, be of good cheer. "They that be for us, are more than they who are against us." God, rest assured, will never frown upon you for abandoning the sepulchers of Pagan philosophers to "sit at the feet of Jesus." He will open before you attractive fields of usefulness, and no man will be able to prevent your entrance, or to rob you of the fruit of your labor.

Yours &c.

PAPERS ON SLAVERY.

FOUR SERMONS,

PREACHED

On Lord's Days, Nov. 18th and 25th, and Dec. 2d and 9th, 1832,

IN THE

CHAPEL OF WESTERN RESERVE COLLEGE.

HAVING listened with fixed attention to the following discourses of Professor Green, in their original delivery, we are able to state that, as now presented to the public, they are, in every important thought and expression, the same. The sentiments embodied in these discourses, we believe to be scriptural. The exhibition of them in the College Chapel, at the time and in the circumstances attending that exhibition, we believe to have been not only warranted, but imperiously demanded, by a just regard to pastoral fidelity. We earnestly commend the discourses to the examination of Christians, and of our fellow citizens generally. Our prayer is, that they may awaken extensively the spirit of inquiry in reference to the *principles* on which, and the *measures* by which, we should seek the salvation of our oppressed colored brethren.

CHARLES B. STORRS,
ELIZUR WRIGHT, JR.

HUDSON, Ohio, February, 1833.

PREFACE.

During the first term of the present year, a discussion arose in the regular disputations of the college, on the points which separate the patrons of the American Colonization Society from the advocates of immediate emancipation. In the course of the discussion, I was not a little alarmed, not to say shocked, with the ground which was assumed, to maintain the doctrines and defend the designs of this society. *Expediency, in opposition to naked rectitude,* was plead for, as a basis, to which plans and exertions in behalf of the colored Americans should be adjusted. Apologies were made for the present race of slaveholders, under pretence that the evils beneath which they are placed, and from which, it is said, they long to break away, *were entailed upon them.* But it was especially insisted on, that against the colored American, a *prejudice*, arising from his complexion, was universally cherished, as effective and invincible as a *constitutional tendency*, which must forever exclude him from the affectionate regard, and withhold from him the rights and privileges, of his white neighbors. Those who claimed to be free from this prejudice, it was alledged, could hardly be regarded as sincere. And yet, confessedly affected with this deep-rooted prejudice—nay, yielding to its giant power, and adapting their plans to the satisfying of its exorbitant demands, the Colonization Society, it was contended, ought to have the credit of forming a just estimation of the character and prospects of Africo-Americans, and of devising wise and happy methods for elevating their condition and promoting their interests! Positions like these, and taken for any purpose, I could not, as a preacher of the gospel, regard with indifference. They appeared to me to be *elementary errors*, subversive of the first principles of Christian truth. Official fidelity, especially an affectionate regard for the highest interests of my beloved charge, seemed to me to demand most serious and earnest endeavors to expose the noxious tendencies and counteract the deadly influence of such doctrines as I have just alluded to. Enough has now been said to explain, briefly and generally, the immediate occasion of the following discourses.

No sooner had I commenced the course of instruction given in the following pages, than marked and painful indications were apparent, that some of my hearers were deeply displeased. The various forms in which

this displeasure broke out, I ought not, in this place, to be expected fully to describe. I was urged to desist immediately; and threatened with the loss of a part of my audience, if I did not give some assurance that I would forthwith abandon the position I had taken. Any such assurance, I clearly saw and deeply felt, could be nothing less than treason to my Lord—an abandonment of the post to which his authority had called me. To ask it, I could not but regard as arroganee—arrogance, which would thrust a man upon the throne of God—arrogance, which always grows and thrives as it is yielded to and humored. As I proceeded with the trains of thought now presented to the public, I found myself charged with the crime of refusing to preach the gospel, and offering philosophy and politics in the place of its healthful doctrines! Souls, just ready to enter the kingdom of heaven, I had rudely beaten back! Upon the hearts of the disciples of the Savior, I had inflicted wounds deep and numerous!

These charges, I have had occasion to know, were not confined to my proper hearers. From different points of the Western Reserve, the alarm has traveled forth, that the college pulpit has been desecrated—has been made on the holy Sabbath a place for philosophical discussion and political wrangling. Nay, I have too much reason to believe, that measures were devised and urged, by some, who seemed to think they ought to have the control of the college pulpit, which, had they not been unexpectedly defeated by the Savior's hand, would have constrained me, UNQUESTIONED and UNHEARD, to defile my conscience or leave my station.

The trains of thought now spread out beneath the public eye, were not arranged for the press. But, since things have taken the turn I have hinted at, I feel constrained to *print* what I have *preached*. On the whole, I rejoice in the necessity of giving a more extended circulation than my pulpit would insure, to the doctrines and appeals which these discourses are designed to illustrate and enforce.

To some minds the inquiry may not be wholly devoid of interest, Are these the *same* sermons as were delivered from the pulpit? In preparing my discourses for delivery, it is my method to give the principal thought, the main argument, and the inferences, as much definiteness and precision as I am able. These I carefully commit to paper. The whole train of thought, moreover, including the illustrations, minor arguments, images, quotations, and allusions, I commonly carry through my mind in private study. Of these my notes preserve hints, more or less copious. In public speaking I often expand my thoughts more fully than in the effort of preparation. If a new argument is suggested to me, or a new image arises to my view, I commonly welcome and employ it. In pre-

paring them for the press, I have not, I believe, subjected these discourses to any modification which in any way essentially affects their character. All the features which I knew to be offensive to any of my hearers, I have carefully preserved. This remark I would extend to allusions and figures of speech. In one case, I have changed the origin of an illustration from *Egyptian* to other ground. My reason for doing so will be indicated in a note. In another case, I have *added* an illustration, derived from the subject of slave-holding. In passing from the pulpit to the press, the spirit of the sermons will be found to have lost none of its reprehensive bearing on the crime of holding men in involuntary servitude.

The notes which I have added will show, clearly enough, whether I have been contending with a "man of straw." These, as they made no part of the discourses, as delivered to my charge, could, of course, have had nothing to do with the offense which has been taken. They prove, with heart-breaking power and clearness, that the positions assumed by a part of my hearers, on the subject of slavery, which occasioned these discourses, are not peculiar to them. The plague has already spread extensively and destructively. May the God of truth and rectitude stay its frightful ravages!

To the candid and prayerful examination of the public in general, and of my beloved charge in particular, I affectionately commend the following pages. Truth, sustained by the authority of God, and illustrated by the experience of men, need not shrink from the severest scrutiny. To the great Patron of truth, the *Spirit of all grace*, I humbly commit this and every effort to advance the interests of His cause, and subserve the glory of His name.

BERIAH GREEN.

WESTERN RESERVE COLLEGE, February, 1833.

STANDARD OF REFORMATION.

JER. xv. 19.—"*Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them.*"

In this language, we have a clear intimation of the posture which Jeremiah had taken, before this oracle of Jehovah fell upon his ear and reached his heart. Disheartened with ill success, he had abandoned his sacred work. He withdrew from the ungrateful multitude. "He sat alone;" and gave himself up to deep despondency, while bitter complaints fell from his lips. Even his confidence in God began to forsake him. In the anguish of his spirit, he came near to reproaching* Jehovah for want of fidelity in fulfilling his engagements. Thus affected, "the word of the Lord" calmed his agitated bosom and silenced his complaining tongue. "If thou return"—cease from despondency and complaint, and engage with cheerfulness, and zeal, and hope, in thine appropriate work—"then will I bring thee again" —restore thee to the high responsibilities and sacred privileges of the prophetic office—"and thou shalt stand before me"—be my minister. "And if thou take forth the precious from the vile"—if in thy sacred work, thou shalt accurately and clearly discriminate between good

* See verse 18.

men and bad men, between right and wrong—"thou shalt be as my mouth"—speak with divine authority; "let them return to thee"—their consciences shall bear witness to the truth and weight of thine instructions, and to the integrity and benevolence of thy character; "but return not thou unto them"—thou shalt not adopt their principles, cherish their spirit, pursue the objects to which they are devoted.

The text, thus explained, furnishes ground for the following statement, which it is the object of this discourse to illustrate and apply: *Those philanthropists, who adjust their exertions to remove moral evils—in other words, to reform men—to an accurate discrimination between right and wrong, have good reasons to expect success.*

The doctrine is sometimes advanced in elevated places and on high authority, that it is not wise to act upon the conclusions, to which the most compact train of sound metaphysical argument would conduct us. Intelligent men, we are told, keep their eyes open upon the wide distinction between what is right* and what is practicable. Your views may, indeed, be in the strictest accord-

* As a specimen of the language which is often heard on this subject, take the following extract from the report of a select committee of the Ohio Legislature, in the winter of 1832. [See Observer and Telegraph, for Feb. 2, 1832.] After admitting that the obstacles to be encountered in "so elevating the moral and social condition of the blacks in Ohio, that they would be received into society on terms of equality, and would by common consent be admitted to a participation of political privileges," lay in "the *strong and unconquerable feeling* of the society in which we live," and in the "situation of the enslaved Africans in a large portion of this republic," the committee, through Mr. Worthington, proceed to say: "*Whether this feeling be right or wrong, reasonable or unreasonable, it is not the province of this committee to inquire; that is a question for the abstract philosopher and metaphysician*"! * * * "*The duty of the committee, then, is confined to what is practicable in*

ance with truth. But in your exertions to do good, beware of acting on a plan, which has nothing better to recommend it than its full conformity to sound reasoning and correct views. Skillful counselors will assure you, that by attempting too much, you will fail to accomplish the little which might otherwise be practicable.

In opposition to such views, the truth of the position which lies at the foundation of this discourse may be sustained:

I. *By a reference to facts.*

In different ages of the world, men have stood up, who regarded the iniquity which prevailed around them with deep abhorrence. Their heart-felt concern for the glory of God, and the welfare of the human family, constrained them to attempt something to succor and save a bleeding world. They have been honored with the reputation of reformers. But for these strong props, the world would have fallen long ago into a heap of ruins. At the head of these stood *Moses*, and especially, and far above them all, JESUS CHRIST. Principles they laid down, and precepts they published, which covered the whole ground of human relations and human interests. These interests were to be defended and these

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legislation, and conducive to the general welfare of the community." We commend the whole report to the careful attention of all who wish to know, what shallow thinking, and pitiful quibbling, and unprincipled measures, may wear the guise and assume the name of *political wisdom*. A *white* man, who can read it without blushing for his own color, may well be suspected of having already done violence to his conscience. In promoting the welfare of the community to which he belongs, a legislator, forsooth, has nothing to do with the right or the wrong of the general feeling to which he may adjust his measures! Alas! we have already had too much such *wise* legislation! "Practicable," indeed, it may be; just as it is practicable for bad men in high places to stab the vitals of their country.

relations sustained, by enforcing those precepts and maintaining those principles, in cases endlessly varied and indefinitely multiplied. To all these cases, they did not themselves attempt, specifically and particularly, to apply their own principles and precepts. This work was left, in part, to be accomplished by their coadjutors *

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* Why do the advocates of the American Colonization Society seek the proofs and analogies, by which they try to defend the designs of that institution, amidst the rubbish of the dark ages and dark regions? Instead of discussing the merits of this society amidst the light which the principles of the Bible are from age to age, with ever-increasing effulgence, pouring upon the relations and duties of the human family, they insist upon carrying forward their investigations, drawing their conclusions, and arranging their plans, amidst the obscurity, and mist, and gloom, of "the times of" former "ignorance." Whence this love of darkness? "Who ever doubted," cries Rev. Mr. Danforth, general agent for the American Colonization Society, (see letter 5,) "the criminality of divorce for slight causes? Yet Moses *suffered* it for the hardness of their hearts!" A reviewer in the Christian Spectator (1830, p. 473) transports us to the feet of the *emperor of China*, the *autocrat of Russia*, and the *sultan of Turkey*, to find analogies to justify "domestic slavery!"

How are the Southern slave-holders and men-stealers—who are as near akin to each other as twin brothers—to be enlightened respecting the obligations which the gospel imposes on them? Discussion they will not endure. The universal cry of their apologists is, "hush, hush." Keep silence. You will exasperate our dear friends at the south. Better let our colored brethren perish, than disturb the beloved prejudices of their masters. Why, in 1820, Jeremiah Evarts wrote an editoral article in the Panoplist, occasioned by the "Missouri Question"—a question, the discussion of which in the National Legislature brought thousands of good men to their knees at the mercy seat, and the decision of which clothed the land with mourning—which gave great offense to the southern slave-holders. He had the mortification of learning, that his "*Speculations having special reference to a law of Virginia," were the occasion of arresting the walls of a church, built by free negroes*, in Charleston, S. C.! See Pan., 1820, pp. 482, 491. No wonder the magnanimous apologists of such "hard-hearted" men should think them well disposed of, when brought into close companionship with the "sultan of Turkey," and the "autocrat of Russia." We have no objection to such a classification. Whether *we* ought, and *God* will, "wink at" the willful ignorance, and stubborn prejudice, and hoary guilt, of those "*who build their houses by unrighteousness and their chambers by wrong; who use their neighbor's service without wages, and give him not for his work*," (Jer. xxii. 13,) is a very different point.

and successors. Pious kings and holy prophets carried forward the work begun by the Hebrew legislator, of expanding and applying the maxims and injunctions of the Mosaic institutions. To the faithful hands of apostles, and reformers, and missionaries, moreover, was committed, in many instances, the delightful and honorable work of fully expounding and specifically applying the peculiarities of the gospel.

Let us now mark some of the points in which different reformers have labored to remove moral evils which prevailed around them. During their residence in Egypt, the Hebrews, it seems, became addicted to idolatry. Moved and governed by divine authority, Moses undertook to subject them to the influence of a pure theocracy. The foundation on which he rested his proceedings, deserves particular attention. He adjusted his plans and conformed his movements to an accurate discrimination between right and wrong. *Without making the least allowance for their prejudices, he required them at once and forever to renounce idolatry.* Whatever form it might assume, and under whatever complexion it might appear, they were required to regard it with unmingled abhorrence and stern determined opposition. If they yielded to the force of old prejudices and former habits, the indulgence was dearly purchased. To worship the cherished objects, which they had once reverenced, was a capital offense. And he was blessed of God and honored by men, who threw the first stone! Who will venture to affirm, that Moses attempted too much, by adjusting his economy to views strictly correct, of the relations which the Hebrews sustained to Jehovah? His institutions were based on the purest metaphysics; but were they not as practical as

they were philosophical and divine? They were full of the most powerful and salutary tendencies. While in the face of popular prejudice and general habits, they vindicated the rights of God, they were adapted to promote in the most effectual manner and in the highest degree the interests of mankind. And glorious results crowned the exertions of the great Hebrew lawgiver.

The Jews, when the apostle Paul became a Christian minister, cherished against the gentiles a prejudice as deeply rooted as it was injurious. This prejudice formed a cord of caste fearfully strong. It had been maintained for ages. It was strengthened and fortified by some of the most vigorous sentiments of the depraved heart. It was nourished by pride and patriotism. It was sanctified by the religious views which they held. It moved every fiber of their hearts, and modified every element of their character. When any of the Jews joined the Christian standard, this prejudice still clung to them, with a force and tenacity worthy of a constitutional tendency. They were disposed to hold their gentile brethren at arm's end, and to extort from them a respectful acknowledgment of Jewish superiority. So powerful was this feeling, that, on some occasions, it threatened to sweep away the strongest barriers which opposed its progress.* *Apostles* allowed themselves to be swayed by its influence. This cord of caste Paul regarded with stern abhorrence and unyielding opposition. It was adapted to check the progress of Christianity, as the *religion of man—of the world.* It was fitted to break the happiest community, which it might invade, into parties, and to bring brethren into harsh col-

* Galatians ii. 14.

lision and fierce conflict with each other. It was a rope twisted in hell, and fitted to strangle the church. In his efforts to remove this moral evil, mark the course which Paul pursued. The methods which he took were solicitously, accurately, fully adjusted to the natural relations which all men sustain to each other. When, in this matter, he saw the rights of his gentile brethren invaded, he promptly stood up in their defense. Whoever the aggressor might be, a powerful hand crippled him. Even Peter, when he bent before the gust of popular prejudice, was publicly exposed and sternly rebuked by the intrepid apostle to the gentiles. And what advocate of human rights has the world ever seen, who was more successful in his exertions to reform mankind?

One of the most formidable obstacles which the modern Christian missionary has to encounter, is found in the same prejudice—a prejudice which breaks up large communities into petty clans, and confines their kind regards to the circle to which they belong. The wall which separates these castes from each other, generation after generation, has for ages been laboring, with ever-watchful zeal and untiring industry, to raise to a higher point and fortify with increased strength. It has been pronounced a thousand times an impregnable barrier. But the missionary of the cross dares to believe that the weapons of his warfare are mighty, through God, to the destruction of every strong hold. He sees in the prejudice which divides men into various clans, pride and prejudice in their foulest forms. He sees in it an invasion of the dearest rights of mankind. While they hate each other, he knows they can not unite in adoration at the feet of their common Lord—can not now, can not

ever mingle their hearts in the song of redemption. This prejudice, therefore, he regards with unrelenting hostility. Under every form he resists it. While he pursues it, *extermination* is his avowed object. Accurate and comprehensive views of human relations and human rights are the foundation of his plans—the standard to which his exertions are carefully adjusted and fully conformed. The Bramin and the Sooder must consent to sit at a common table, and to greet each other with fraternal love, before they can be admitted to a place in the family of Jesus. And the success which has rewarded the missionary enterprise has been highly encouraging.

What good have *they* done, who, in their professed exertions to reform mankind, have humored their wicked prejudices? Who was brought to repentance by the lectures of the ancient philosopher? While he encouraged the besotted multitude to cling to their idols, what impression did his more elevated views of the divinity make upon their minds? Those scenes of obscenity and cruelty, in which they freely mingled at the Pagan temples, and which he durst not expose and denounce, must immediately and effectually blot from their memories the lessons of wisdom which he might have taught. The supple Jesuit, too; what human heart was ever yet cheated out of its cherished lusts by his boasted arts? When was the god of this world bereaved of a single subject by the intrigue and cunning of his professed opposers? Jesuitical sophistry has sometimes brought men to exchange one set of idols for another—to alter the modes and complexion of their crimes; but never heartily to renounce a single sin, or sincerely practice a single virtue. The prejudices which it has humored it

has left to prey upon the heart they had infested. It has left men as dead in sin, and as much exposed to hell, as it found them.

II. *The doctrine on which we are dwelling may be sustained by a reference to the natural tendencies of things.*

1. Those who adjust their exertions to reform mankind to an accurate discrimination between right and wrong, *have a standard by which moral evil may be easily and certainly detected and exposed.* Without such a standard, the task to be attempted by the reformer can not be defined. Of the work before him he can form no just idea. His efforts, however well-intended, and however strenuous, must be at best random and fruitless. Nay, acting in the dark, he may injure the cause he is anxious to promote. He may set up what is commonly called *expediency*, as a standard to which his views of duty and his benevolent exertions shall be conformed. In what does this consist? *In adjusting our plans and movements to the circumstances in which we may think ourselves placed.* But our knowledge of our circumstances must be very limited—must be exceedingly vague and imperfect. To multiplied beings above us and around us, we sustain interesting relations. We belong to a system of things infinitely complicated and extensive. Of remote bearings and ultimate tendencies, how little can we know! A single action may give birth to stupendous events, which lie far beyond the limits of our vision. With the little circle of objects which are directly around us, our acquaintance is slight and partial;—what can we pretend to know of the objects to which we are related, which are concealed in the dark recesses of eternity and immensity! Apart

from the revealed will of God, what can we know about expediency?

With our petty views of expediency we proceed to create a standard. Before we can adjust a plan or modify a movement by our standard, it can hardly fail to undergo some important change. The moment our views of the objects around us become more definite and comprehensive, our standard must be reduced to conformity with our increased knowledge. Every new ray of light which falls upon our minds may alter our rule of conduct. It is liable to constant, everlasting variation. Before you can adjust your scales, the weights have changed their value! What is such a standard good for? It may deceive, perplex, embarrass; a better end it can not subserve.

In his efforts to remove moral evils, on the ground of expediency, moreover, the reformer may have to encounter a multitude of standards. Among those for whose benefit he labors, he will hardly find two who have the same views of their interests and relations. Their notions of expediency will be as various as their views of the objects they contemplate. Amidst a thousand various and clashing rules, to what substantial results can he hope himself to arrive or to conduct others? Who will be convinced by his reasoning, impelled by his arguments, or moved by his appeals? What is true by his standard, may be false by another's; what is wrong by his standard, may be right by another's; what according to his standard may be promotive of human happiness, may be prejudicial to it according to another's. Without a better standard, he can not even bring men to recognize the evils which he would persuade them to abandon!

A standard must be found by which moral evil may be detected and exposed, or nothing can be done in the work of reformation. An angel's spear must be had, whose touch will reduce the toad to his proper shape, though it should start up a devil! Such a standard *he* has, who in his efforts to remove moral evil, makes an accurate discrimination between right and wrong the basis of his plans and exertions. He has only to compare human conduct with Heaven's revealed will, with the law of God, to ascertain its proper tendencies and natural bearings. In the light of the comparison, he may easily illustrate its true complexion and just desert. The task to be performed lies fully in his view. To those who are around him he can explain his design with definiteness and precision. The force of his arguments and the point of his appeals, referable as they are to a standard generally understood and commonly acknowledged—immutable as it is authoritative—will be perceived and felt. He may justly hope to convince the understanding, rouse the conscience, subdue the heart.

2. *The natural tendencies of the human constitution greatly favor their designs*, who in their efforts to remove moral evils, adjust their plans and exertions to an accurate discrimination between right and wrong. The maxim so often repeated and of such high authority with many, is based on truth and full of good sense—*If you would bring him to renounce his errors, you must take man as he is.* Some shallow thinkers, I know, misunderstand and pervert it. In their mouths and with their application, it is not only deprived of its proper weight and worth, but becomes a string of empty words which would disgrace the lips of a fool. If we would take man as he is, they tell us that we must adjust our ex-

ertions for his benefit to his *moral character*. We must not offend his taste; we must not disturb his prejudices; we must not rouse his passions; we must not alarm his fears; we must not embarrass him in his chosen pursuits! We must evince a profound acquaintance with his nature, by curing him of propensities which have mingled with his life-blood; by breaking up habits which have twined themselves around his heart-strings *by flattering and caressing him!* We must deprive the starving lion of his prey by stroking his mane! Nay more, we must draw the devil into ambush; and overcome him, not with "the sword of the spirit," but with cunning and intrigue—by humoring prejudice and flattering vice—by weapons forged in hell, ages before the creation of mankind! But just so far as we accommodate our designs and movements to human depravity, we lend our influence to make it more audacious. Under such a discipline, it must thrive fearfully, mocking the petty expedients and defying the puny checks which in this way we may think of opposing to its progress. *To take man as he is, in any such sense, is to leave him worse than you found him!*

In man, "*as he is*," two things are united—the *constitution* which God gave to him, and the *character* which he has acquired. Both belong to the science of human nature. Both must be carefully studied, if we would form an acquaintance with mankind. Upon both must the eye be kept open, if we would make well-directed and successful efforts to correct the erring and reclaim the guilty. *The original tendencies of the human constitution must be brought to bear with all their natural force upon the cherished prejudices and beloved habits of man's acquired character.* To purify and ele-

vate the latter, our plans and exertions must be adjusted to the former. The tendencies of the human constitution are directly opposed to the tendencies of man's acquired character. Hence the war which ravages and desolates the unsanctified bosom. Hence the fierce conflict which lacerates rebellious spirits on the earth and in hell! Every ray of light which falls upon the human understanding, makes its decisions against transgression of the law of God more peremptory and authoritative. Every just appeal which is directed to the conscience awakens it to new life, increased vigor, and quickened sensibility. Every glance which the eye of pity may cast upon the heart makes it bleed and moan afresh. The frame-work of human nature, formed on the model of the divine law, can not fail, when enlightened by celestial truth, to employ its original susceptibilities and powers, in direct, determined, ceaseless opposition to iniquity. In his efforts to reform mankind, the philanthropist may bring all these powers and susceptibilities into full and active subserviency to his design. He has only to adjust his exertions to an accurate discrimination between right and wrong, and human nature from the most retired recesses of the soul will rush forth to his assistance. The impulse of its affections, the cheering of its voice, the vigor of its hand, it will promptly, nay eagerly afford him. With arguments drawn fresh from the inspired volume, he may ply the understanding. If presented in a just form, clear light, and natural complexion, their force will be felt and acknowledged. The understanding will yield assent to the conclusions which they naturally support. *It will utter its voice in unqualified, pointed condemnation of wickedness.* The standard of obligation set up in God's

revealed word he may bring to bear upon the *conscience*. If fairly presented and faithfully applied, conscience will not fail to respond to it. The guilty bosom will be wrung with remorse—will be tortured with anticipated pangs of eternal damnation. He may direct his appeals to the *heart*, forlorn and desolate, bleeding at every pore with self-inflicted wounds. He may charge home upon it the guilt and folly of forsaking "the fountain of living waters," and of repairing to empty, broken cisterns to quench its raging thirst; of refusing to give its love and confidence to God, the Father, Savior, Sanctifier, and fastening its affections and fixing its hopes on mere shining baubles. To a perverse choice, to misplaced affections, to unwarranted reliances he may point, as the fountain of the dark, turbid, bitter waters which overflow the soul. And to every syllable he utters, the oppressed, bereaved heart will mournfully respond, *Truth, truth!* It will feel that it is wedded to a monster, whose fascinations are fatal to present peace and future joy. *It will groan for deliverance.* Here are powerful auxiliaries in the very constitution of the transgressor, which in efforts to reclaim and save him may be employed with the happiest effect. Never was a sinner brought to repentance without such assistance. Never was such assistance welcomed and employed without substantial benefit. The philanthropist who adjusts his benevolent exertions to the immutable standard of obligation set up in the law of God, and he *only*, can avail himself of aid so appropriate and powerful.

3. So is this philanthropist sustained and cheered and encouraged in his exertions *by the providence and promises of God.* In the arrangements of his providence, God has connected with evil doing fearful consequences.

Even in this world iniquity brings forth deadly fruit. Of this the entire history of the human race is heart-breaking proof and mournful illustration. Fix your eye, as a single point which deserves attention, on the effects which follow the *loathsome crime of slave-holding*. What is domestic life, where this crime prevails? Its sweetest charities and dearest joys are blighted. How can they live and flourish amidst misrule and insubordination, suspicion and jealousy, inflamed passions and incessant strife? The bonds of wedded life, how rudely are they broken! The enslaved husband sees his wife daily exposed to the violence and pollution of unbridled lust and unchecked licentiousness! And what confidence can his mistress repose in the fidelity of his master? It is no wonder that filial obedience, and gratitude, and confidence, refuse to live in the young heart whose wayward propensities and guilty passions are gratified and pampered. How terrible, moreover, are the apprehensions which torture the bosom of the master, that the slave will one day rise and fearfully assert his rights! That black, sinewy arm, who can stand before it when once lifted up in vengeance! And what sort of vengeance it may be expected to inflict, such scenes as clothed Southampton in mourning teach him, with a definiteness and emphasis which makes his whole frame tremble. Every occurrence favorable to insurrection, spreads terror and dismay far and wide. The most cruel and disgraceful measures are resorted to, to prevent the anticipated horrors of servile war. The authority and skill of legislators who cling to their vices and "glory in their shame," are employed to conceal, beyond the reach of discovery, the key of knowledge. Fines and stripes, contempt, disgrace, and vio-

lence, are the prescribed reward of the philanthropist who may dare to conduct a ray of light to the bosom of the slave. The most anxious, and painful, and disgraceful efforts, are employed to keep a knowledge of his rights from reaching his mind. The colored freedman is subject to gross contempt and shocking abuse, to depress him, if possible, below the slaves, that a comparison of his state with theirs may not awaken them to discontent.* A philanthropist, at the distance of a thousand miles, single-handed, decried, derided, opposed, can not plead the cause of the oppressed negro, on the broad basis of eternal justice or eternal mercy, without making governors tremble in their chairs, and legislators quake in the senate-chamber. In the arrangements of Providence, the slave-holder finds his monstrous guilt in wresting away the rights of the helpless and unprotected a deep source of wretchedness. He feels that in a contest with the victim of his cupidity and lust,† "not a single attribute of God can take side with him." In the adjustments of His providence he sees that He has burnt into the front of his offending the brand of reprobation. The philanthropist, then, who would lend his influence to break the chain which binds and cripples the scarred limbs of the slave, may well follow the leadings of God's holy providence. By this I mean, that he may well use his best endeavors to open the eyes of the infatuated slave-holders on the tremendous perils which are gathering around him. He may well address and thus augment their fears. He may well urge them, as

* See the debate on Mr. Brodnax's resolution, in the Virginia Legislature.

† Jefferson.

they value their own safety, to remove their hand from the throat of their unoffending victims, whom desperation is awakening to courage and rousing to vengeance. He may well admonish them that they are digging their own graves—training up their own executioners. He may surround the tiger, while sucking the blood of his victim, with appalling fires! Around slave-holders he may throw, in terrific array, those dangers with which the providence of God is manifestly threatening them. He may thus hope to contribute something to bring these worse than Pharaohs* "to let the people go." And as these arrangements of Providence are adjusted to an accurate discrimination between right and wrong, so, if he would secure their powerful influence in aid of the work of reformation, must his plans and exertions be.

With such plans and exertions, he is fully entitled to the cheering influence of the *divine promises*. He may justly appropriate to himself the gracious assurance by which the Savior quickened the zeal, strengthened the faith, and animated the hopes of his disciples, in their labors of love, just as he went up to the mediatorial throne. In the declaration "Lo, I am with you," in your efforts to spread the gospel, the Lord Jesus has furnished us with ground, equally broad and substantial, on which we may expect his aid in every enterprise which is adapted and designed *to bring men under the controlling influence of Christian principles*. Just in proportion as Christian principles extend their influence, the gospel is obeyed. In every instance in which we labor to remove moral evils under any form, we labor to extend the sway of Christian truth, and may expect the

* Stuart's Hebrew Study, vol. ii. p. 175.

smiles of Jesus Christ. If iniquity in every form is opposed to the progress of the gospel, then the Savior not only binds us by his authority, but also encourages us by his promises, to resist and exterminate iniquity in every form. And what is this but to lend the sanction of his authority and the support of his promises to those philanthropists, who, in their efforts to reform mankind, adjust their exertions to an accurate discrimination between right and wrong?

Fix your eyes on the despondent prophet to whom the language of my text was addressed. His heart is cold, his hands are heavy. His official work he regards as a hopeless enterprise. He stops in the midst of his course, and has not courage to take another step. But what saith Jehovah? Up! cease your complaints. Return to your appropriate labors. Be not afraid of wicked men. "Take forth the precious from the vile." Your message shall be clothed with divine authority—your language shall have the weight of words fresh from the lips of God! Results the most substantial and beneficent, shall follow your exertions. Those who act upon the plan prescribed to the prophet, are justly entitled to the promises by which he was cheered. *And the grand peculiarity of this plan was a full and practical regard to the distinction between right and wrong.*

The Savior does not hesitate to employ the strongest language to incite his people to undertake, in extending the sway of Christian principles, enterprises the most difficult and arduous. "If ye abide in me and my words abide in you, ye *shall ask what you will*, and it shall be done unto you." Mark the condition on which the assurance rests—"if my words abide in you"—if you maintain cordially, fully, faithfully, the principles of

the gospel—adhere in your labors for the benefit of mankind to the broad distinction made by the finger of God between right and wrong, there is no work of benevolence which you may not attempt with hope and courage. As among "the words" of the Savior he fully develops and clearly illustrates the immutable principles of rectitude, so, to appropriate to themselves the encouragement to well-doing which the Savior offers, his people must act upon these principles. In proportion as they do so, he warrants them to hope for success in their benevolent designs. It must not for a moment be forgotten, that the Holy Spirit is the patron of truth and righteousness. In proportion as our spirit and movements are conformed to the principles of rectitude, may we expect *his powerful assistance* in our benevolent exertions. With such a helper, not a moral evil disgraces and afflicts the earth which we may not hope to subdue and remove.

Let those, then, who would by their exertions reform and bless mankind, receive instruction from the principle expanded and sustained in this discourse. Let them beware of depending on merely *human* authority for the maxims on which their plans may be modeled, and by which their movements may be modified and controlled. All such maxims they will find are alike shallow, worthless, and mischievous. They are fitted to deceive, and mislead, and cripple the genuine philanthropist. Let him look far above those *petty views of expediency** which superficial thinkers so boldly pro-

* In the New York Observer, (and in how many other papers I know not,) *Rev. Mr. Danforth, general agent for the American Colonization Society*, makes the following statements: "Whatever appearance of force and conclusiveness there may be in a course of *a priori* reasoning

pose, so stoutly maintain. He may well turn away with fixed aversion from their arrogance and folly. Blind leaders, they will certainly conduct their followers, blind as themselves, "to the ditch." Let him dare to stand erect, and act upon the plan which GOD has

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on abstract principles, (supposing the principles admitted on both sides,) we must, after all, when the removal of great practical difficulties and the improvement of great masses of people are in question, come down to matters of fact, and shape our measures so as to accomplish, as soon as possible, *what appears to us the greatest good.* The particular way is a matter of some controversy. Some think we should exclude all *expediency* when treating the subject of slavery, and, planting ourselves on the doctrine of eternal abstract right, do duty and risk consequences." This position the Rev. gentleman attempts to prove is untenable, by showing that slave-holding may be suffered on some such grounds as make *war and adultery tolerable!*

What have we here? "*Admitted abstract principles*" held up in opposition "*to matters of fact!*" Will he tell us what such principles are? *What are they but a comprehensive description of whole classes of well-arranged facts?*

Where is the doctrine of "eternal abstract right" to be found, on which we may "plant ourselves?" Is it not in *the law of God?* And does Mr. D. think of removing from their position those who stand up here on eternal rock—rock as stable as the throne of the Almighty!

Let him preach such doctrine to the southern slaves. Let him teach these oppressed and outraged men "*to accomplish, as soon as possible, what appears to them the greatest good.*" And when, if they should think it "*expedient*" so to do, as possibly they might, they fire the houses and cut the throats of their relentless tyrants, let him sneer at those who "*raise a hue and cry about rights, rights!*" Let him in his sacerdotal robes tell the negroes, as they plunge headlong into the stream of blood, which at his bidding they have set a flowing, "Never mind the doctrine of abstract eternal right! Do, *as fast as possible*, what appears to you the greatest good. Heed not the words of those who cry 'Wrongs, wrongs.' You have 'great practical difficulties to remove.' 'Great masses of people' are to be disposed of. You must, 'after all' that is said about rights, 'come down to matters of fact,' and shape your measures so as to accomplish, as soon as possible, what appears *to you* the greatest good. *Do what you think is expedient, and all shall be well!*"

Were I a slave-holder I should much prefer to have the most offensive "*incendiary*" paper ever complained of at the south "put into the hands" of my slaves, to seeing them digest such abominable sophistry as this. Truly, if Messrs. Everett and Bacon have read this precious letter, they can not but "*know that there are such things as hard words and soft arguments!*"

devised and proposed. Apply, I would say, *faithfully apply* the standard which he has set up, in detecting and exposing the moral evils which you are anxious to remove. Keep your eyes fully open on the original tendencies of human nature. Enlist them, as you easily may, in the cause to which you are devoted. Upon the understandings, consciences, and hearts of wicked men, pour the piercing light of heavenly truth. Hold before their faces the record of their crimes. Urge upon them the hateful nature and damning tendency of their cherished sins, till their understandings shall condemn them, and their consciences upbraid them, and their hearts sicken within them. Thus constrain them, in spite of their passions and prejudices, to take the side of truth and righteousness against themselves—to be co-workers with you to reform and save them. Cherish, moreover, a deep and lively confidence in the promises of God. Lean on the arm which he stretches out to sustain and guide you. Maintain, with unyielding decision, the attitude which he requires you to assume. While you "take forth the precious from the vile," cherish the expectation that your words will strike the ears and souls of men like the "voice of God." Look for the smiles of your Savior, while you labor to extend and diffuse the influence of Christian principles. Remember that the Holy Spirit is the unfailing and almighty patron of truth and righteousness, and go forward in your beneficent career, expecting his cheering and sustaining influences.

Those who make the maxim so impressively described in my text the basis of their benevolent exertions, may well be animated with high hopes of large success. Few in number they may be. Formidable difficulties

may now seem to embarrass them. Huge obstacles may now threaten to oppose their progress. Their designs may be misunderstood, their language misinterpreted, their conduct misrepresented. They may be vilified, slandered, persecuted. The hissing, clamor, tumult of the maddened multitude, they may, for a season, be called to encounter. "Men of high degree," may join with the thoughtless rabble in deriding, threatening, and opposing them.—But such things they should not permit to "move them." "*They that be for them are more than they which be against them.*" *God is on their side;* "and how many," to adopt the quaint but pointed appeal of Matthew Henry, "shall he be reckoned for?" They may rely upon his providence; they may confide in his promises; they may lean upon his Holy Spirit. *Man, too—yes, man* is on their side; not as the creature of prejudice and passion, *but as the workmanship of God*—as endowed with tendencies favorable to their design, which are wrought into the very elements of human nature. In spite of his pride and selfishness, his lust and malice, they may gain his approbation, win his confidence, and, in the end, may expect his co-operation. The tendencies of his acquired character may be changed; the original tendencies of his constitution, *never.* Pride and passion, selfishness and prejudice, may be subdued; but the powers and susceptibilities which elevate him to the ground of moral agency and responsibility, however they may be covered with rubbish, can never be destroyed. God has impressed upon them the stamp of immortality.—With such auxiliaries, the devoted philanthropist may wage an exterminating war with moral evil, with hope of glorious success. With this hope, let his port be erect, and his step firm. *Onward,* ONWARD let him go, for victory awaits him!

PROGRESS OF SIN.

MATT. xxiii. 35.—"*That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.*"

It is not perhaps easy certainly to determine whom the Savior here describes under the name of Zacharias, son of Barachias. It might have been, some think, the son of Jehoida, the priest, (who, as well as many others, might have had two names,) who, for his official fidelity, was stoned to death, "at the commandment of the king, in the court of the house of the Lord." It might have been, as others think, Zacharias, the son of Barachias, who, for his integrity and zeal in the cause of Jehovah, perished by the hand of violence, just before the destruction of Jerusalem. For *blood to come upon any one* is for him to suffer the punishment due to murder. The Savior, then, threatened the wicked men around him with punishment, appropriate to the accumulated guilt of all the former generations which had dipped their hands in righteous blood. Of this punishment, too terrible to be endured or described, the destruction of Jerusalem would be the precursor and the pledge.

The general principle which the text contains may be thus presented: *The guilt of every new generation of sinners is increased and aggravated by the guilt, so far as known, of all preceding generations of sinners.*

This principle is clearly involved in a remarkable statement found in the fourth commandment of the decalogue. This statement contains the threatening that the punishment of children, who hated God, should be aggravated and increased by a regard to the iniquity of their parents. In other words, of three or four generations of haters of God, each new generation would incur a punishment more terribly severe than the preceding. Three or four generations might be expected to occupy time enough for almost any species of iniquity to arrive at such a state of hateful maturity as to draw down the withering, exterminating judgments of Heaven.

I. *The principle just described is sustained by the known arrangements of Divine Providence.*

While the Hebrews dwelt in Egypt, the Canaanitish nations addicted themselves to gross idolatry. They forgot God, their creator, preserver, and judge—whose wisdom, power, and goodness, shone through the works of his hands—and placed their confidence in graven images. In the worship of these, they eagerly adopted and recklessly practiced the most shocking abominations. They wallowed in corruption. They reveled in blood. Children, generation after generation, imbibed the spirit and maintained the habits of their ancestors. Their iniquities daily attained a magnitude more and more appalling, and an aspect more and more frightful—were daily hastening to that dreadful maturity which God could no longer endure. At this point, thunder-bolts fell upon the devoted Canaanites, and down they went to irremediable destruction! Just so soon as their "iniquities were full"—just so soon as a generation of men arose, which pursued the guilty course, marked with the foot-prints of their ancestors, to a point

beyond the forbearance of God, the judgments of Heaven, which had been accumulating for ages, swept them away from the earth utterly and for ever. Their punishment was evidently and fearfully aggravated by the wickedness of ungodly progenitors.

The Egyptians, out of regard to the benefits with which Joseph had enriched them, invited his father and brethren to take up a residence among them. At length, probably under a new dynasty, the wisdom and benevolence of Joseph were forgotten. The number and prosperity of the Hebrews awakened Pharaoh's jealousy. He might have feared, that in case of war they would join their forces, already formidable and rapidly increasing, to his enemies. It was, he thought, the dictate of sound policy, to prevent such an evil, before it could attain a magnitude sufficient to crush his kingdom. Measures were taken, therefore, dictated and justified by pretended necessity, to stop the increase of the Hebrews. They were reduced to a state of vassalage. The most oppressive burdens were forcibly imposed upon them. Their sons were murdered at their birth. This policy, however it might command the approbation of the subtil, self-complacent statesman, who hates metaphysics and glories in expediency, could not overreach the Omniscient Mind, or avert the wrath of God. One generation after another escaped the gathering storm, till at length one arose in which the iniquity of devoted Egypt appeared full and ripe. The tears, and groans, and blood of the children of Israel, which had been accumulating for ages, came upon this generation in the form of frightful plagues—till at length the sea, in its resistless strength, swept king and people to a common hell!

The Hebrews were sadly prone to forget the peculiar relation which they sustained to Jehovah. They often trampled on his rights. The most sacred obligations by which his authority had bound them, they madly violated. Long and graciously he forbore to strike the blow which their crimes demanded. Prophet after prophet, his mercy sent to admonish, warn, rebuke them. Prophet after prophet, they rejected, scorned, murdered. At length they arrived at such a pitch of audacity in wickedness, as recklessly to dip their hands in the Savior's blood. Now the storm which had long been gathering in the heavens, spent its fury upon them. They could not escape its violence. They could not resist its force. Stricken with terror, they fell bleeding to the earth; and convulsed with unutterable pangs, gave up the ghost. The blood of martyrs, from Abel to Zacharias, came upon them to aggravate their ruin. The crimes of their fathers for a long series of ages, contributed to make their damnation more intolerably dreadful.

Perhaps a better type of hell was never seen in this world, than the scenes of revolutionary France exhibited. Crimes, equal to the madness of fiendish malice, were things of every day occurrence. Terrors, worthy of the eternal pit, filled the nation with dismay. Ruin was inevitable and universal. But the funeral pile, on which the nation, amidst deep groans and dreadful convulsions, was bound, was the work of ages. Generation after generation, by contempt of God and hatred of the saints, had been accumulating faggots. At length the iniquity of France was full; and a fire-brand from hell kindled the pile on which she was to answer for the crimes of numerous ages!—The instances now given may suffi-

ciently illustrate the arrangements of divine Providence which are adapted to sustain the doctrines of this discourse.

I shall not, I hope, be understood to advance the position, that the present life is a state of retribution. The sufferings of men, in multiplied instances, are not to be regarded as special indications of the displeasure of God. "Whom the Lord loveth, he chasteneth." The rod which he wields is often kindly disciplinary. It belongs to the system of education by which he trains up his people for heaven. But the destruction which falls upon incorrigible sinners, can not be regarded in this light. Korah sunk to ruin under the weight of avenging justice. So did Ahab and Jezebel. So did the prophets of Baal and the murderers of the Lord of glory. *Every arrangement of Providence which places the reckless rebel beyond the reach of repentance and the hope of mercy, partakes of retribution.* The rod of chastisement never inflicts a blow which crushes and destroys. This is the hand of vengeance. Those on whom it seizes, may justly be regarded as eminent in guilt. They are dragged in the present life, and before the eyes of the world, to the tribunal of eternal justice, and subjected to such pains as must be regarded as an earnest of the endless torments which their crimes have merited.

Now it can not be denied, that as a matter of fact, one generation of sinners often heaps up plagues for their successors in crime. These plagues, like the water of an obstructed river, grow, day by day, more resistless and terrible. And the generation on which with deadly force they fall, is thereby held up to the view of an astonished world as chargeable with guilt, aggra-

vated and increased by the known crimes of a wicked ancestry.

II. *The doctrine of this discourse is sustained by the principles of acknowledged rectitude.*

1. *By approving of the sins of his progenitors, any descendant makes them his own sins.* In the heart is found the foundation of moral character. This is the seat of all moral qualities. Every thing attractive, every thing repulsive in man, as a moral agent, may be traced to the obscure recesses of his bosom. Just so far as the movements of the heart are accordant with the will of God, the character is good; just so far as they are adverse to the Divine requisitions, the moral character is bad. This doctrine rests on the authority of our Savior. In the exposition of the law which he published, he clearly and impressively taught the lesson that the Divine requisitions urged their demands and directed their force immediately to the heart. A wanton look involves adultery—malignant feelings, murder. The elements of moral character, then, consist in the exercise of choice and affection. The objects which the law of God embraces, are presented to the mind in a thousand different ways. Now they appear before us as present objects, with which we have to do in the transactions of real life. Now they are introduced to us by the officious imagination. And now they are presented by the page of history. But however they may attract our notice, just so far as they interest our feelings and awaken our affections, just so far they become to us the necessary occasion of moral action. The exercises which we have, whether expressed in a visible form or not, enter directly and vitally into that character for which we are responsible at the tribunal of Jehovah.

You enter upon the scenes which your imagination has created and arranged. Amidst these scenes, your eye fastens upon a rival whom you fear for his talents or hate for his success. You strip him of the honors which he had acquired. You deprive him of every thing which might insure him public confidence and applause. You place him, degraded, helpless, suppliant, at your feet. You rejoice in the mortification which he feels; you exult over his downfall; you triumph in his blasted hopes and gloomy prospects. Your ears drink in the music of his sighs. The throbs of his aching heart delight you. Yes, and amidst these *fancied* scenes you are committing *real* crimes. The malignant gratification which you cherish is no figment of the imagination. It is a frightful reality which God abhors, and which you must meet at his tribunal. It enters vitally into your moral character. It strengthens your wicked tendencies. It confirms your sinful habits. It renders you more fit for hell. You are as certainly and as rapidly accumulating guilt, as if you cherished the same feelings and maintained the same attitudes amidst the actual occurrences of real life.

Fix your eyes on yonder youth. He is the child of Canaanitish parents. The first objects which attracted his attention were the bloody and obscene rites of the superstition with which his parents were besotted. These rites greatly interested his feelings. He was delighted with them. Every opportunity of witnessing them he eagerly welcomed. The grosser the obscenity, the higher was his gratification. The deeper the stream of human blood which flowed from the altar of devils, the livelier was his complacency in the idolatry of his country. Not satisfied with the abominations which fell

under his own notice, he turned his eye back upon past ages. The course which his superstitious ancestors pursued, engaged his attention. Step by step he traced back the progress of idolatry into the obscurity of remote ages, where its origin was concealed. He beheld it in its rudest state. He contemplated the clumsy images, the misshapen altars, the crude rites, through which, in early times, his progenitors cherished and expressed their proud and malignant feelings. He marked with attentive eye the changes which succeeding generations had wrought in the prevailing superstition. Every new idol, temple, altar, and rite, which had been added to it, he carefully observed. He thus brought under full review the various facts which the history of the idolatry of his country embodied and presented. And upon all these facts he dwelt with deep delight. Upon the scenes which one after another opened upon his mind, he entered with eagerness and raised expectation. He cordially and fully sympathized with the various actors he mingled with. With keen relish he snuffed the blood which they shed, and revelled in the obscenities in which they wallowed. He entered with all his heart into all their swinish pleasures. *And as a moral agent, it is most certain he is stretching his existence over the long period which he contemplates.* He lives the lives of his ancestors. He incorporates into his character their thoughts, feelings, habits. By approving of their crimes, he makes them his own. He receives upon his heart the impression of their character. *He stamps their image upon his soul, and involves himself in guilt, aggravated and increased by their iniquities.*

If the elements of moral character consist in the ex-

ercises of the heart, so far as we sympathize in the wicked feelings and wrong designs of our predecessors in iniquity, we become, in a most important sense, guilty of their crimes. If our acquaintance with their character is thorough and minute, and it excites our complacency and delight, we justly become responsible for all the feelings and habits of which it is composed.

2. *The history of their predecessors in iniquity sheds a strong and clear light upon the tendency of the crimes in which any new generation of sinners may indulge.* Shall I relate the history of that drunkard you saw just now? When he was a child he often fled from the face of an intoxicated father. He will carry to his grave the marks of brutal violence to which that father's fury then subjected him. Often did he cry for bread, which his wretched mother could not give him. The few rags which hung upon him left him exposed to the rigors of winter. To his equals in age he was the butt of ridicule. They cruelly styled him the drunkard's child. As he grew up, a thousand killing influences, rising from his father's bottle, stole upon him. That father's fiery breath withered all his joys. He felt himself forsaken, desolate, despised. He turned his pained eye back upon his ancestors. Rising from generation to generation, he saw that one after another had lived and died a drunkard; that one after another had been infamous for the crimes and notorious for the wretchedness which had proceeded from his chosen, cherished vice. Every letter of their history furnishes him sad proof that *death is in the bottle.* And yet this man, thus instructed and warned, chose the bottle for his companion by day and his solace by night! Now compare his guilt with that of the first drunkard of his race. That man had seen

no illustration of the frightful tendencies with which strong drink was charged. He took up the cup, ignorant of the deadly poison it contained. Nay, he thought it offered him the balm of life. He drank, and died! His first-born son, in full view of his murdered father, drank and died! And so the cup goes down. Generation after generation drink and die. The wretch whose history I have just been sketching, was warned by the death-screams of his progenitors for four generations, to stand aloof from the intoxicating bowl. Its deadly tendencies were urged upon him in the rags and filth, the shivering frames and pining limbs, the deep infamy and blank despair, which it drew upon them. Who can deny that his guilt was miserably aggravated and greatly increased by theirs?

Look at the slave-holder.* One of the earliest scenes, perhaps, which he remembers, reminds him of the pale face and terriffic screams of his mother, when the shout of "fire" filled her with apprehensions that the slaves might rise in vengeance upon herself and family. He remembers what revolting measures were resorted to, to keep those wretched creatures in a prostrate and helpless state. How his ears tingled when he first heard the chains rattle! How his blood curdled when he first beheld the uplifted whip! And what a horrid discipline he was subject to, before he learned himself to curse and smite the trembling, unprotected slave! What gusts of passion he has felt and witnessed on one side, and what deep, hopeless sorrow on the other!

* In delivering this discourse, I adapted this illustration to an *Egyptian* slave-holder. On further examination, however, I was convinced that the Egyptians did not hold the Hebrews as domestic slaves. See Prof. Stuart's Course of Hebrew Study, Vol. II., p. 175.

What fruits of lust has he not seen and tasted! What images of danger have not mingled with his dreams by night, and haunted his imagination by day! What a deep source of wretchedness has the monstrous crime of slave-holding been to his parents—to theirs—to all his progenitors, back to the wretch who first fastened a fetter on his brother's heel! Every page of the history of his ancestry evinces that the crime of holding slaves is big with dreadful tendencies. And yet, with this history open before him, illustrated and enforced by the bitter experience of his own childhood and youth, he consents to receive under his control, as master, his unoffending fellow men, as slaves! He refuses to take warning from the guilt and misery of those who have preceded him. With all the light which their experience sheds around him, he has the hardihood to commit the sins which made them worthy of infamy, deep and everlasting! Yes, and his wickedness far surpasses theirs. When his Judge shall consign him to a darker hell than that in which they wail, his conscious guilt, like the frosts of death, will close his lips in eternal silence.

How can that infidel, who sets his foot upon the Bible, forget the groan which burst from his dying father's heart! The whole history of that father furnishes him with sad proof of the chilling influence and damning tendencies of skepticism. He was the victim of passion. He was the prey of remorse. He was often scared with apparitions from the dark future. He was as sour and superstitious as he was skeptical. He lived in fear of the eternal realities he affected to despise, and died horror-struck with anticipated wrath. How could the son rush down the precipice where he saw his fa-

ther miserably perish! Let him remember that the hand which crushed his father, will fall with double weight on him!

The guilt of sinners is manifestly increased by every new ray of light which falls upon the tendencies of their iniquities. What made Capernaum worse than Sodom? Clearly, their abuse of richer privileges. The more men know of the tendencies of sin, the greater must be their guilt in committing it. This is too plain a point to require further illustration. He who could deny it must be too dull to be enlightened by the clearest information, or too stiff to be convinced by the most conclusive reasoning. Thus the known arrangements of Divine Providence, and the principles of acknowledged rectitude, give their full support to the doctrine I have been laboring to illustrate and sustain.

In review of the train of thought just presented, I remark, that *it corrects the mistake of those who hold and teach that guilt is diminished, by being, as they say, entailed.** To the word entailed, I presume, they give in such connections a figurative sense. Few can have the face to say that guilt, like gold, may be transferred

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* As a specimen of the wretched cant which we are often forced to hear upon this subject, take the following apologies for slave-holding:

"Even slavery must be viewed as a great national calamity; a public evil *entailed upon us by untoward circumstances.*"—African Repository, Vol. v. p. 89.

"For the existence of slavery in the United States, those, and those *only*, are accountable, who bore a part in originating such a constitution of society. The men who brought the kidnapped wretches from the shores of Africa, the men who bought the victims, the legislators who permitted and encouraged such a traffic,—they must account to God for those crimes, and for the natural results of those crimes, through all generations.—Christian Spectator, 1830, p. 473.

And so, according to this casuist, the inheritor of a thief's right to the plunder he had stolen, may be a *truly honest man.*

by inheritance. It consist in the workings of the heart, and no man, when he passes into eternity, leaves his heart behind. Entailed guilt must arise from imitating the sins of progenitors. The doctrine which I would now exposé and correct, teaches that the practice of any vice becomes less and less wicked, as it passes down from generation to generation. In process of time, then, the grossest species of iniquity may lose all its hateful qualities and noxious tendencies. What in the ancestor was damning guilt, in the descendant may be innocence. Crimes, as foul as a demon's heart, may by this method be reduced to angelic purity! Had this doctrine been admitted by Jehovah, when could he have pronounced the iniquities of the Canaanitish nations "full?" Every new generation of idolaters would have been less guilty than their fathers; till at length a race might have been expected who should practice the most shocking abominations with innocence and impunity! Had our Savior admitted this doctrine, on what grounds could he have threatened the guilty men who were eager to dip their hands in his blood, with a punishment more terribly severe than fell upon the murderers of prophets? Why, according to this doctrine, the more light the transgressor has, the less guilt he contracts! He may sympathize in the wicked feelings and approve the wicked deeds of his fathers, and thus awaken his heart to the worst exercises, without partaking of his father's guilt! He may see his father bleeding, groaning, dying, under the weight of his iniquities, and eagerly embrace and recklessly practice the same iniquities with comparative impunity! Such doctrine bears upon its face the stamp of absurdity and impiety. The falsehood which it carries in it, is only equalled by the mischiefs which it is fitted to produce.

And yet some philosphers have the face to tell us that it is a full excuse for certain crimes, that they have long and stoutly been persisted in! They have been for ages the dying legacy of fathers to their children. And what less could the ill-fated children do, than thankfully to take and eagerly enjoy the foul inheritance!* How hard must be the heart which could blame them for the sins which have been entailed upon them! On this ground it is, that we sometimes witness efforts to vindicate slave-holders. The present race try to throw back their guilt upon their dead and putrid ancestry. Or, if they fear that in so doing they may wound the reputation of their progenitors, they lay it on the head of the king of England!† Thus, while they inflict the great-

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* In the African Repository for Sept. 1831, we are gravely told that the friends of immediate emancipation, in their arguments, "confound the *misfortunes* of one generation with the *crimes* of another." See 202d page.

That house on the other side of the way is a splendid brothel, of long standing and great celebrity. Scenes are enacted there which you could not look upon without being horror-struck. It is the flood-gate through which thousands rush to present infamy and eternal damnation. Nay, do not express your deep indignation by calling the present proprietor a *fiend*. Give him no harsh epithet. He is a gentleman, highly intelligent, and not devoid of moral worth. You are in danger of "confounding his *misfortunes* with the *crimes* of the generation" before him. The establishment he keeps, with all the bawds, pimps, and strumpets, which belong to it, was the dying bequest of his father. "For the origin and existence of this system," he "is not responsible." "He finds himself the lord of perhaps a hundred human beings, *and is anxious to do them all the good in his power.*" (See Christian Spectator for Sept. 1830, p. 477.) "He would emancipate them; but if he does, their prospect of happiness can hardly be said to be improved by the change." None but the "flaming" friends of virtue could ever find it in their hearts to blame him! Such is the logic, steeped in absurdity and sin, which apologists for slave-holding are forced to employ, in defending the cause of their wretched clients!

† In an address of Prof. Silliman, of Yale College, published in the African Repository for August 1832, we have the following statement: "Slavery, it is well known, was forced upon all the early colonies by

est injuries on their unoffending fellow men, and expose their country to the most terrible calamities, they contrive to keep themselves erect. They will not be blamed for their monstrous wickedness in trampling on the dearest rights of their own brethren, in treating them as cattle, in tormenting their bodies and murdering their souls!

But, let the slave-holder know, what the thunders of avenging Heaven will one day teach him, that he is more deeply guilty than his predecessors in crime. He breathes their spirit, and adopts their habits, and exhibits their character, amidst clearer light than they abused. Their history furnishes him with weighty lessons of in-

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the policy of the mother country, and by the cupidity of her traders in human flesh." Before the Colonization Society at Washington, in Jan. 1831, Mr. Custis held the following language: "Let it be remembered, that the evil which we have inherited was brought upon us against our remonstrances and prayers, by our ancient rulers." (Fourteenth Annual Report of the Colonization Society, p. 21.)

With this drunkard my friend remonstrated, in terms affectionate, yet pointed. Look, said he, at your heart-broken wife and wretched children. What a picture do they not present of hopeless misery! With what eagerness must they not court death, in the hope of finding that refuge in the grave which your giant vices deny them here! How can you cling to the bottle, to the ruin of yourself, and the family you are sacredly pledged to love? The drunkard led my friend to the door of his crumbling hovel. Do you see, he eagerly exclaimed, as he pointed with his trembling hand; do you see *that old sign* yonder, which is flapping in the wind? Well, that sign, for three generations, has given notice to all around that plenty of good rum was placed within our reach. When it was first set up, our ancestors remonstrated with the town authority against the establishment of such a tavern here; but all in vain. "Against their remonstrances and prayers," "this evil was brought upon us." "*I rise, Sir, to vindicate my character.*" You seem to speak as if in my "*own proper person*, I am responsible for the evils which have been imposed on me by others." Drunkenness, it is well known, "*was forced* upon" me, "by the policy of" the town authority of other times! True, I starve, and curse, and beat my wife and children; but you must not by blaming me "confound *my misfortunes* with the crimes of another generation!"

Let the "flaming" apostles of temperance beware!

struction, which he ventures to disregard; urges, as in peals of thunder, impressive warnings on him, which he madly neglects. While he refuses to let go the sufferers whom he holds in bondage, he is "treasuring up wrath against the day of wrath." As he would escape the storm, which for ages has been gathering in the heavens, let him withdraw his hand from his brother's throat.* And let those who soothe the fears and hush the conscience of this wicked man, by prophesying in his ears their dreams about *entailed iniquity*, cease to deceive, and mislead, and destroy. Why will they pal-

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* On a speech of Mr. Breckenridge, published in the African Repository for August, 1831, Mr. Gurley, the Secretary of the American Colonization Society, makes the following remarks: "The speech which we publish in our present number, is certainly an able and eloquent production. In the sentiments of this speech generally we concur, but we wish it to be distinctly understood, that we consider slavery to be an evil which can not, without producing evils greater than itself, be abolished, except by cautious, deliberate, and gradual measures. The present generation did not produce, and are not therefore responsible for, the existence of the present form of society in our Southern communities. If the state of things is wrong, it should be set right, but only with due regard to the rights and interests of all parties."—See pp. 185, 186.

On a Sabbath evening, a slave holder falls into deep meditation on the import and various bearings of the Savior's golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." At length, in an under tone, he gives expression to the feelings of his laboring bosom. "No, no! I could never consent to be a slave! What, to be subject to the will of an irresponsible master! To be worked, and fed, and treated like a beast! To see my wife exposed, helpless and unprotected, to the pollution of unbridled lust! My children like swine driven to the market! My soul sickens at such thoughts. No, I could not be a *slave!* I could sooner embrace death in his most haggard form! Alas, the Bible has fixed a barbed shaft in my trembling heart! I can never more find peace till I give up my brethren whom I hold in bondage. But what have I here? Ah, a number of the African Repository. Let me shut up the Bible, and see what it contains. What? What is here? "The present generation did not produce, and are not therefore responsible for, the present form of society in our Southern communities." Had I found any thing like this in my Bible, I should have escaped those pangs which have almost broke my heart. These words seem to soothe me. "I am not responsible." But stop. Is this true? It strikes me with an impression altogether different from that which the

liate his crimes? Better try to save him from the judgments which certainly await him. Better hold up before his face his guilt and danger, and try to stop him in his mad career. Thus only can they hope to deliver him from the wrongs, and tears, and blood, of all the slaves who have been consigned to chains, from the day when the first man-stealer placed his cloven foot on the shores of Africa to the present hour!

2. The train of thought on which we have been dwelling, *presents to them a warning*, which impenitent men ought to take home to their inmost souls. With every new generation of unbelievers, the guilt of spurning offered mercy becomes more heinous. Every day increases it. Almost every occurrence in their history adds to its aggravation. Fellow sinners, you know that "it is hard to kick against the pricks," which the "broad road" every where presents. They are stained with the blood of many generations. There your fathers tore their flesh. There have you been wounded. Deep groans from a thousand sepulchers teach you that "the wages of sin is death." To these groans your diseased hearts respond, "The wages of sin is death." Every

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awful denunciations of the Bible make upon me. It does not threaten me with the wrath of God, if I refuse to "break every yoke." (Is. lviii. 6.) Let me think a moment. Mr. Gurley is a pious man, *and a Christian minister*. He knows more about the Bible than myself. He professes, too, to be engaged in labors for the benefit of colored men. And he says "I am *not responsible*, at the very point where a sense of my responsibility had well nigh crushed me. If I perish in my guilt, *be my damnation on his head!* Henceforth I will read Mr. Gurley more, and my Bible less!"

Let the apologists for slave-holding, like Mr. Gurley, know, that their soft, deceitful words are fatal poison to the wicked men whom they unblushingly venture to soothe in their iniquities. Let them take home the admonition—*Another day will show what soul-murder they are guilty of!*

grave and bone you see, every pain and fear you feel, rebukes your unbelief. The very fires of hell flash in your face! What madness, then, "to go on in sin!" O, take warning. Pause, I beseech you, pause. Draw not down upon your heads the threatening ruins of a thousand generations. Warned by the plagues of others, escape to the arms of mercy.

THE HEAD AND THE HEART.

JOHN v. 30.—"*I can of mine own self do nothing; as I hear I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.*"

I invite you attention to the ground on which our Lord here commends his judgment to the confidence of those whom he addressed. His competence to decide on the points he had examined and discussed, could not be justly questioned; for "as he heard, he judged"—was well acquainted with the subjects on which he formed and pronounced his judgment. And that his judgment might safely be confided in, could fairly be inferred from his *disinterestedness*—"because I seek not mine own will, but the will of the Father which hath sent me." Had he been selfish, his decisions would have been affected by some unhappy bias. They might have been no better than mere prejudice. But no such bias could sway the bosom which was penetrated and warmed by benevolent affection. In this passage, thus briefly explained, the following principle is involved and presented:

The judgment which men form on subjects of practical interest, is greatly affected by the state of their affections.

I. This principle is clearly illustrated and fully sustained *by the authority of the Bible.* In the memorable interview which our Lord had with Nicodemus, among other weighty truths, he taught the Jewish ruler on

what ground the doctrines of the gospel were rejected by some and welcomed by others. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." The doctrines of the gospel here presented under the image of light, bad men reject under the influence of their wicked affections. Good men, illumined and controlled by an obedient spirit, cordially receive them. The judgment of the latter is conformed to truth by the influence of the benevolent affections which they maintain, while that of the former is perverted by their cherished selfishness.

"How can ye believe," said our Savior to the Jewish skeptics, "which receive honor one of another, and seek not the honor that cometh from God only?" What prevented truth from working its appropriate effect on those upon whom this mortifying appeal was urged? What broke for them the force of evidence, the most appropriate and powerful? *Their wicked hearts*, most manifestly. Popularity was their idol. They thrust this upon the throne of God. The bad affections which they cherished could not but pervert the judgment which they formed. The doctrines of the Savior were adverse to their favorite errors; and for this reason they were determined, in despite of any evidence whatever, to reject them.

On a certain occasion, "the chief priests and Pharisees sent officers to take" the Savior. They returned, however, without their prey. "Why," demanded their employers, "have ye not brought him?" In apology, they frankly confessed that they were awed and subdued

by his wisdom, truth, and eloquence—"never man spake like this man." The deep conviction which they felt and avowed, the Pharisees regarded as infatuation. "Are ye also deceived? But this people that knoweth not the law are cursed." Here one of their own number, who had some personal acquaintance with Jesus Christ, interposed the embarrassing inquiry, "Doth our law judge any man before it hear him, and know what he doeth?" They disposed of this inquiry with a sneer, "Art thou also of Galilee?" adding an appeal which their disgusting and disgraceful ignorance thought triumphant, "Search and see, for from Galilee ariseth no prophet." Let us dwell a moment on this instructive scene. Two points there were which demanded the special attention of the Jewish council. The first was suggested by Nicodemus. How could they pretend to reverence the law, when, contrary to its requisitions, they condemned a man unheard? The least reflection, combined with the least degree of candor, must have made them pause, blush, condemn themselves, and retrace their steps. But their giant prejudices put out their eyes, closed up their ears, and filled their minds with madness. Reason they could not. Arguments to justify themselves they had none. But one thing they could do—*they could sneer!* "Art thou also of Galilee?" What if he was of Galilee? Could any attachment which Nicodemus might have to Galilee, excuse *their* prejudices, and errors, and crimes? And what if no prophet could be expected to arise in Galilee? What had this to do with the official claims of Jesus Christ, who, if they had "searched," they might have known was born in Bethlehem? The other point which could not escape their notice, was involved in the conduct and

presented in the confession of the officers whom they had sent to apprehend the Savior. Probably these men received their commission with hearts as hostile to Jesus Christ as those of the chief priests. But his benevolence and wisdom disarmed them. How could they treat him as a criminal? They bowed reverently before him, as gifted with supernatural endowments. Penetrated with this conviction, they returned to the Jewish council. The ground on which they had proceeded they honestly described. They presented a problem which the Pharisees were bound to explain. How came these officers to be awed by the authority, and subdued by the instructions, of the man of Nazareth? A single glance at this problem was enough to make them see and feel that they themselves were bound to know more of Jesus Christ, before they proceeded to condemn him. How could they be assured that they might not then sympathize with their astonished officers? Instead, however, of manfully grasping the problem which was urged upon them, they contented themselves with charging infatuation upon their servants! And on what ground? Why, on the ground that none of the "rulers or the Pharisees" had respected the character or admitted the claims of Jesus Christ! What then? All their acquaintance with his character and claims they had gotten by squint-eyed glances! What then? Were *they* only gifted with intelligence and candor—opportunities to observe, and powers to reflect, and capacities to judge? What then? Must not the abandonment of popular error, if it be to be relinquished, begin somewhere? And why might not these officers commence a glorious reformation, as well as the rulers or the Pharisees? Nay, one of their own

number was already convinced of the divine authority of Jesus Christ. Had they been disposed to hear, he would have explained to them the ground of his conviction. But alas, they were madly bent on maintaining, at the expense of truth, and candor, and justice—nay, at the expense of the smiles of Heaven, the bad cause in which they had embarked; and argument was lost upon them. "How could they believe," who preferred their own to the authority of God?

But without multiplying illustrations from the sacred volume, I proceed,

II. To argue the soundness and truth of the principle which it is my present object to illustrate and apply, *from the common sense of mankind.*

Why do mankind promptly and uniformly withhold their confidence from the decision of a judge, who is known, in any case, to have received bribes? Why without hesitation do they on this ground regard his judgment as unjust? Could the gold which was placed within his hands deprive him of his intellectual powers or his legal learning? No. But it subjected him to a strong selfish bias. This bias turns the force of evidence aside from its natural direction. It fails to reach his mind. It can not, then, form the basis of his judgment. His decisions can not but be wrong.

Why may not a judge decide a cause in which he is himself a party? Can not he, in such a case, understand statements, and weigh evidence, and adjust analogies? Can not he feel the force of arguments, and perceive the bearing of principles? Why do all men, with one accord, require him to leave the judgment-seat? Because they are well assured that his heart,

with its selfish tendencies, will certainly mislead his understanding. His integrity may be above suspicion; his honesty none may call in question; but, after all, it is felt by every one that selfishness will not fail to warp his judgment. For the same reason, he may not sit in judgment on the character of an avowed and acknowledged enemy. His affections will seduce his understanding, and his enemy will receive injustice at his hands.

And why do demagogues labor with such industry and zeal to make "the people" give them credit for benevolent feelings and intentions? They are anxious to create for themselves an interest in the public heart—to gain the affections of those whom they would seduce and destroy. Then, and not till then, can they hope that their sophistry will be taken for sound reasoning. A general bias in their favor, and they know that a mere show of argument will control the public understanding. Thus the French demagogues of a former generation, claiming to be warm advocates of the rights of man, and pouring coarse flattery upon the rabble, reduced the multitude to entire submission to their foul designs.

In a court of justice, the character of a witness is called in question. To obtain just views of his reputation, one of his near neighbors is brought forward. As a preface to the statement he is about to offer, he informs the court, that, from his earliest recollection, he had looked upon the witness with dislike. When they were boys together, he used to please himself with pestering him, and making him the butt of ridicule. As they advanced in years, his early dislike of him had ripened into deep and fixed hatred. A thousand times he had felt it to be a sore grievance to live in the vicin-

ity of the witness, and had as often wished that he was set down permanently on the other side of the globe. Indeed, he had long labored to force him off, by assailing his reputation, by afflicting him with petty vexations, which the law could not recognize as crime, by distressing and tormenting him in a thousand nameless ways. He declares that he rejoices to seize the present opportunity to fix another thorn in the heart of the poor witness, by publicly wounding his good name. Would any court of justice listen to his statement? Would he have liberty to utter another syllable? Would the weight of a feather be allowed to any testimony he might offer? Surely not. All men would cry, shame on him! Any judgment he might give about his persecuted neighbor would be pronounced unjust, by acclamation. And why? Because his heart was manifestly poisoned. The decisions of his understanding could not but be perverted by his bad affections.

The cases now given may justly be regarded as a fair expression of the common sense of mankind on the subject under examination. And this expression is in accordance with truth; for it is the testimony of universal experience and observation. Human nature in every man's bosom bears witness, promptly, unequivocally, emphatically, to the trustworthiness of this testimony.

III. The principle laid down at the beginning of this discourse, may be illustrated and sustained *by reference to the process through which the mind passes in forming a judgment.* This process is called reasoning. It consists in the comparing of a case, examined with some admitted principle. Such principles are derived from various sources. Now, they have the form and weight of axioms; now, they consist of statements from the

lips of God; and, again, they are a general, comprehensive expression of classes of facts, which have been examined and arranged. These last may be called conclusions derived from *inductive reasoning*. Facts are drawn together and thrown into classes, by virtue of a certain analogy or resemblance which they have to each other. This analogy is the ground of classification. In many respects the facts in question may be unlike each other. This makes no difference. The point of resemblance, which is the standard of classification, draws them together. *And on this point rests the general principle.* This principle embraces all facts which are marked by this analogy. Any new fact, which on examination presents this point of resemblance, naturally falls under the general principle just referred to. In reasoning, then, we take a fact which we have not seen disposed of, and mark its resemblance to other facts with which we are acquainted, to ascertain under what general principle it naturally falls. When we have thrown it into the class to which it properly belongs, then we affirm of it what our general principle affirms of the sister facts with which analogy associates it.

How manifest it must be, that in the process of reasoning full play is given to the affections of the heart! Mark, in the first place, the bearing of benevolence or selfishness on the *attention* requisite to understand any given case of practical concern. Every such case involves *the rights* of some moral agent, which the law of God has defined and asserted. For all these rights, a heart controlled by benevolence cherishes a deep respect and a warm affection. In this state of mind, indeed, benevolence consists. It employs its resources in vindicating, maintaining, and promoting rights. In this

work it pours out its feelings and expends its powers! Here it is always awake, always active. Here it achieves its victories and gathers its laurels. Whenever a man of benevolent feelings, then, undertakes to reason on a fact, involving rights human or divine, his heart will constrain him to hold the fact steadily and long before him, till he can thoroughly examine it, and form clear and just views of its bearings and relations. He can not hastily dismiss it. He can not satisfy himself with bestowing on it a sidewise glance. It involves *rights;* and these, wherever they may be found, he is intent on asserting and maintaining. He can not sacrifice them by negligence or haste. With open eyes and patient mind, therefore, he will search the matter, however forbidding or intricate it may seem to be, to the very bottom. A suppliant implores his aid. He describes his condition. The blighting hand of adversity has been upon him. It has stripped him, and wounded him, and left him half dead. What will the man of heavenly temper do? A brother kneels before him. Will he throw this case, without examination, among the facts which furnish ground for the general principle, *beggars are impostors?* No—he can not do so. He fears that he should sacrifice the rights of a brother. No—he will pause, inquire, examine, and ascertain the truth. He will not dismiss the case till he understands its merits.

How opposite are the workings and tendencies of the selfish spirit! Such a spirit deifies a trifle. To this it makes every thing subservient. To this it promptly and recklessly sacrifices the rights of God and man. Every thing in heaven and on earth is estimated by its relation to its own petty interests. In this the core of selfishness consists. When a selfish man, therefore,

comes across a new fact, his first inquiry will naturally be, what bearing has it upon what I cherish as my own personal interest? If none, he is at once prepared to dismiss it. If its bearing seems adverse, he is ready to trample on any right of any being which it may involve, to save himself from apprehended danger. His examination of the subject must at best be limited and partial. Only so much attention will be given as his own interests may seem to require. The moment his interests are secured, his patience will be exhausted.—The beggar stands trembling at his gate. He sees at once that no advantage can be hoped for from rags and hunger. He remembers in a moment all the cases of pretense he has seen or heard of. He eagerly jumps at the conclusion that this must be a fresh fact belonging to the same class. He therefore rashly bids his brother, who, for aught he knows or cares to know, may be an angel in disguise, depart. Reckless of any sacrifice of right, he rudely thrusts the suppliant away, to perish in the street! Thus it is apparent that the *measure of attention* which men may give to any case they are called to reason on, must be greatly affected by the state of their affections. And the measure of attention they may bestow, has a vital bearing on the judgment they may form. If that be slight and superficial, the decisions of the mind must be rash—will probably be unjust.

In the second place, it must not be forgotten that the state of the affections has a strong bearing on the *mutual proportions and relations* in which things may be presented to the mind. All rights, human and divine, benevolence embraces. To them all she extends that measure of regard which their relative importance demands. Thus she sees every thing in its proper shape

and position. In her eye, all things are arranged and kept in that happy order which their mutual relations and proportions naturally indicate and require. In classifying facts to reason on them, who can estimate the importance of such a state of mind! The points of analogy, which are the bases of general principles, readily meet the eye. Just classification almost spontaneously takes place. Little ground is left for deception or mistake.

Selfishness throws all things into disorder. Rights, in themselves, or in their relative importance, are no concern of hers. To her, her own interests, however petty, are every thing. Other things rise or fall in her esteem, as they seem to have a harsh or friendly bearing upon the idol she adores. Nothing is presented to a mind thus affected, in its own proper form or place. Every where is wild disorder.* How will facts be ar-

* As a specimen of the manner in which men under the control of selfishness reason about the rights of those whom they are willing to see oppressed, take the following statements:—"If the state of things is wrong, (in 'the form of society in our southern communities,') it should be set right, but only with due regard to the rights and interests of all parties."—African Repository, 1831, p. 186.

What a weighty thought we have here! We are to set things right; how? Of the many ways, Mr. Gurley allows us to take but one. "Only with due regard to the *rights of all!*" Just as if things could be "set right" by violating rights! The state of things must be set right, but *only by being set right!* Who has the face to dispute Mr. Gurley here? By such nonsense would he teach us, that for a slaveholder to let go his hold of the bones and muscles he has stolen, without delay or hesitation, would be to submit to an infraction of his rights!

Mr. Danforth, in his fifth letter on colonization, represents the Savior as refusing on grounds of expediency, (in opposition to the "doctrine of abstract eternal right,") to overthrow, "even when he had the power, the system of slavery in the Roman empire." Why did not the Rev. gentleman proceed to argue that *infidelity*, and *adultery*, and *murder*, might, on grounds of expediency, be well endured, since, according to his doctrine, the Savior, even when he had the power, did not do away these crimes! This compound of blasphemy and nonsense I suppose the gentleman would call a hard argument.

ranged and classified by such a mind! Thrown into a confused heap, how can their mutual relations be discerned?—how their points of analogy—a matter all essential in fair reasoning—be perceived? Nothing but mere chance can prevent the grossest mistakes, and the most flagrant errors.

Soon after the ascension of our Lord, two of his apostles wrought a miracle in his name. The miracle was of such a stamp, and performed in such circumstances, as to forbid in the most skeptical mind a doubt of its reality. It was fitted to make on many witnesses a deep impression in behalf of the Christian cause. The chief priests and their associates became anxious to prevent its appropriate effect. They entered into grave deliberation on the subject. To what conclusion did they come, and on what principle resolve to act? They had to dispose of a most interesting and important fact. That a "notable miracle" had been wrought by the apostles, was a matter of public notoriety; and they acknowledged that they "could not deny it." Now, under what principle would benevolence have constrained them to bring this admitted fact? It belonged, clearly belonged, to that class of facts whose occurrence decisively evinced a super-human agency. These facts furnished ground for the general principle, that the cause in behalf of which they were wrought must be approved of Heaven. Under this principle benevolence would have constrained the Jewish priests to have placed this admitted miracle. Thus the controversy between them and the apostles would have come at once to a conclusion. The claims of Jesus to the Messiahship would have been admitted, and they themselves would have taken their place at his feet and devoted themselves to

his service. But what was the principle they acted on? It was this—Nothing must be permitted to convict us of guilt and diminish our authority. Whatever has this tendency, we must not fail to prevent. Better even choke the voice of God, than permit him to contradict and condemn us! On this principle, they forbade the apostles uttering another syllable in praise of their adored Master.

Thus, the authority of the Bible, the voice of common sense, and the reference to the process through which the mind passes in forming a judgment, support the principle, that the decisions of the mind on subjects of practical interest are greatly affected by the state of the affections.

In review of the train of thought now presented, it may be observed, that the principle now illustrated *may greatly aid us in forming a correct estimation of the weight and worth of human opinion and authority.* It is the opinion of the Pope that the common people ought not to have the Bible in their hands. They are not able, he thinks, to understand it. They will be involved in error, and thus endanger their salvation. He loves their souls too tenderly to let them read the sacred volume! By the whole weight of his authority he forbids them to touch it! But to what measure of respect is the authority of the Pope entitled? His judgment was manifestly formed under the controlling influence of the grossest selfishness. His throne is based on the ignorance of his subjects. Remove this ignorance, and the scepter falls from his palsied hand. The free circulation and careful study of the Bible, would be fatal to what he regards as his highest interests. A strong bias, then, bows him down to the earth. With this bias on him, what is his opinion worth?

A devoted worldling takes up the Bible with the professed design of ascertaining on what ground its claims to divine authority may rest. The first paragraph he reads condemns, in pointed terms, his principles and habits. Such men as he knows himself to be, it denounces as rebels against God, and exposed to eternal plagues. It calls on him to abandon the objects to which he has long been wedded, and pursue a course which has his fixed aversion. His prejudices are wounded, his feelings hurt, his passions roused. A book which handles him so roughly he looks upon with heart-felt abhorrence, and is determined to believe that it never came from God. However much he may read the Bible, and however long examine its claims to divine authority, what, after all, is his opinion good for? A wicked heart has most clearly warped his judgment. His decisions are the expression, not of sound conviction, but of bad affections. Now, let the state of his affections be changed; let him embrace with hearty good-will the rights and interests of all he has to do with; let him feel an inward readiness to sacrifice every object which is adverse to the demands of eternal rectitude, and how different will be his views of the divinity of the Bible! He feels the force of evidence. No selfish bias warps him. He is open to conviction. The conclusions to which he arrives will be naturally sound and just. When such a man speaks about the Bible, his authority has weight and power.

A man sits in judgment on the character of his colored brethren. The slaves, he declares, ought not to be emancipated. They would, if set free, spread havoc all around them. They must be crushed to the earth with the weight of chains, or they would set a thousand

streams of human blood aflowing. Those who are now relieved from bondage, he declares can never be good citizens. They are incurably ignorant and wicked. They are a plague to the community they dwell in, and ought to be flung across the ocean! Just catechise this reviler of his brethren, and you may at once ascertain the value of his jugdment.* For he will tell you that he was born with a deep aversion to colored men; that he has ever felt and cherished a strong prejudice against them; that his dislike of them can be subdued by no influence, human or divine. It is a constitutional repugnancy! Nay, no white man, whatever he may pretend, can help holding the negro in abhorrence and contempt. And yet this is the man who undertakes to judge of negro character! He has the face to decide on the claims of Africo-Americans to our esteem, and confidence, and love! With an effrontery which knows not how to blush, he undertakes to arrange plans to elevate their character and promote their interests! A wolf might as well be trusted to devise a plan to protect the sheep! No man is fit to judge of the character of the brother whom he hates. His decision will be rank injustice. What can his authority in such a case justly avail?

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* The following resolution passed at a colonization meeting in Northampton, Mass., not long ago:

"Resolved, That inasmuch as our southern brethren feel most heavily the evil of slavery, and are most competent to devise the means of obtaining deliverance from the burden, we view all attempts to prejudice the public mind or excite the popular feeling on the subject of slavery, as unwise, injurious, and adapted to perpetuate the evil which is proposed to be eradicated."

Prof. Silliman, on the contrary, thinks that their "local interests and excitements have blinded" them, and that, "*from their position*, they can scarcely judge with impartiality."—African Repository for 1832, p. 161. This sounds like the voice of common sense.

Publish his opinions as he will, they are no better than expressions of avowed malignity and cherished prejudice.* Before he can be qualified to form and publish an opinion about the character and varied claims of his colored brethren, he must cordially and fully respect their rights and interests. He must raise them from the dust to their appropriate place, as the rational children of God, redeemed by the blood of his Son, and hastening forward to the retributions of eternity. He must place them by the side of the white man, and allow them all the rights, and cherish for them the affection, which he challenges and receives as his natural due. Then, when he undertakes to estimate their character and adjust their claims, he may hold his balance even. Then may his authority have weight. Then may he expect that by them, by all, full credit will be given to his benevolent professions.

In estimating the value of any man's opinion on any point of practical concern, my brethren, be sure to fix

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* A writer in the Southern Review, quoted in the appendix to the fourteenth report of the American Colonization Society, denominates the slaves "a barbarous and abominable population."—See p. 27.

"What right, I demand," said Mr. Custis, in a meeting of the Colonization Society at Washington, Jan. 1831, "What right, I demand, have the children of Africa to a homestead in the white man's country? Let the Atlantic heave its high and everlasting billow between their country and ours. Let this fair land, which the white man won by his chivalry, which he has adorned by the arts and elegances of polished life, be kept sacred for his descendants, *untarnished by the footprints of him who has ever been a slave!*"

This abominable effusion of malignity and pride—this spewing up of gall and bitterness—may be seen, among other purulent matter, carefully preserved in the fourteenth report of the American Colonization Society, p. 21. In what light may the poor Indians be supposed to regard the chivalry of the white man? What may they justly think of his *right* to a homestead in the red man's country? A society which could endure such expressions of spleen and spite as blacken the pages of the report just referred to, must be in a state happily befitting the work of promoting the interests of colored Americans!

your eye fully and piercingly upon his heart. If you find him selfish, keep clear of the influence of his authority. Hold him at arm's end. You can not trust him. The main-spring of his soul is out of order. Every thing must go wrong. Plans of useful effort he may bring forward; their tendency may seem benign; but if you scrutinize their bearing and complexion severely, you will find them rotten at the root. Whatever partial benefits they may seem adapted to confer, you will find them on the whole pervaded by a selfish spirit. You will hardly fail to see good reasons for rejecting them.

Forget not, moreover, that benevolence of heart can scarcely fail to insure soundness of understanding. Such a heart will promptly embrace and warmly cherish the rights of every human being. Accidental circumstances will not sway and control the affections. Prejudice, arising from color or external condition, will not be suffered to form a chain of caste. Every man, *as man*, will be esteemed and loved. When such is the state of the affections, you may confide in the judgment. Plans and exertions proceeding from such a mind, may be expected to be benign in their bearings and happy in their tendencies.

2. *To conduct the understanding aright, a constant regard must be had to the heart.* While the whole field of their relations is spread out beneath their view, men must be urged cordially to respect and warmly to cherish all the various rights which belong to these relations. Every unholy prejudice must be rooted up. Every wicked bias must be resisted and subdued. Till then, the most marked and prominent analogies will scarcely be perceived. The most powerful arguments will scarcely be felt. Appeals which would thrill and move

an angel, will scarcely be regarded. Hence the high importance of addressing the affections, as well as the understanding, if we would lodge within them a conviction of the truth.

In examining the subject which may solicit our attention, let us keep our eyes open on the movements of our hearts. Let us not forget that the force of argument upon us may be broken by bad affections. May we not be resisting the most convincing evidence, because we fear that it may conduct us to an ungrateful conclusion? Perhaps we should see the justness of the claims of an injured brother, if we did not despise or hate him. If we yield to prejudice, we must expect that it will mislead us. Its magnetic influence is as certain and powerful as it is invisible.

Remember, my brethren, that the strength of your Christian character consists in the warmth and cordiality of your regard for those rights and interests which the law of God authoritatively vindicates. Just so far as you overlook the interests and disregard the rights of the most abject, and forlorn, and despised member of the human family, so far ye are "yet in your sins." So far as he is concerned, your minds are deranged. He may plead with you with angel eloquence and truth, but his arguments will fail to penetrate the shield which selfishness holds before your bosom. Your prejudice will render you unreasonable. It will prove a cancer on your hearts. If, in doing good, you would be like your Savior, in your claims on the confidence and co-operation of your fellow men, like him stand up free from prejudice and selfishness. Maintain just and comprehensive views of the relations and interests of all who are around you. Dare to cherish and vindicate the

rights of all. Then, and not till then, will you be able to form and publish a judgment on points of practical concern, which can be confided in as equitable.

And let impenitent men cease to invade the rights of others, and their objections to the Bible will loose their hold upon their minds. They will not be long in seeing the justness and feeling the force of the claims which the Savior has upon their confidence, and love, and service. Their selfishness is the source of their infidelity. Let them cease to adore themselves, and they will fall prostrate at the feet of the Messiah.

GOD AND HIS IMAGE.

1 JOHN iv. 20.—"*If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?*"

The word brother, in this passage, I take in the widest and most comprehensive sense of which it is capable. It describes the relation which the different members of the *human family* sustain to each other. In this sense of the word, a man finds a brother in every human being. This interpretation of the term is accordant with the use of language in different connections of the Old Testament and the New. It is agreeable to the general tenor of the gospel. Every body knows in what pointed terms the Savior condemns that spurious benevolence which limits its regards to relatives and friends. He makes it essential to *true* benevolence, to respect the rights and cherish the interests of our enemies. The kindred word "neighbor," moreover, according to the interpretation of the Savior given in the parable of the good Samaritan, signifies any fellow man, though a stranger or an enemy, who needs our assistance. It may well be added, that, so far as the exercise of benevolence is concerned, one man sustains to us just the same relation as another. This relation presents the *human race* as objects of affectionate regard. It deserves to be remarked, that, in the text, the apostle evi-

dently employs the phrases "*hateth*" and "*loveth not*" in the same sense, as synonymous expressions. No man can justly say, Though I do not love, I certainly hate not, my brother. According to the apostle, he can not fail to hate him, if he refuses to cherish for him benevolent affections.

Upon the ground furnished by the text, I propose to illustrate and apply the following statement: *The regard which we manifest for man, is a fair test and just measure of our regard for God.* So

I. *The Bible clearly teaches.*

In the first place, we have a class of texts in which professed piety towards God is pronounced base and spurious on the ground that it is not united with benevolence for men. In the fiftieth Psalm, Jehovah is presented to our view in the solemn act of subjecting his people to judicial examination. To the external rites of religious worship they seem to have been sufficiently attentive. Their "sacrifices and burnt offerings were continually before" Him. They were, moreover, forward to "declare the divine statutes," and to "take the covenant of Jehovah in their mouth." There was no want of external demonstrations of a pious regard for Jehovah. Sacrifices they could offer—the law they could interpret and applaud. And yet Jehovah spurned their sacrifices and abhorred their professions. Why? Because, after all the flatteries which they lavished on the Highest, they dared in their intercourse with their fellow men "to cast his words behind them." "When they saw a thief, then they consented with him, and had been partakers with adulterers. They sat and spoke against their brother; they slandered their own mother's son." With all their religious zeal, they invaded the

rights and trampled on the interests of their fellow men. This spoiled their piety. They made a great show of love to God; but their contempt for men evinced that their hearts were putrid. Their hypocrisy exposed them to the wrath of God.

Isaiah was required with trumpet tongue to charge home upon the Hebrews their flagrant iniquities. Iniquities! What sort of people were they, upon whose naked hearts the prophet was to pour scorching rebukes? Why, a people apparently distinguished for their goodness—active, devoted, zealous in the cause of God. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of God: they ask of me the ordinances of justice; they take delight in approaching to God." They were so pious that they wondered that God did not favorably notice them and richly reward them. Instead of this, they complained that he turned away, in contempt, from their religious services. "Wherefore have we fasted, say they, and thou seest not?" To this impudent inquiry, an answer was returned from on high which could not have failed to have made their hearts, imbedded in fat though they were, ache and bleed. "Behold, in the day of your fast, you find pleasure, and exact all your labors. Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?" Could they be so stupid as to think that the omniscient and holy God could be pleased with mere sniveling, and filth, and rags, assumed to divert his eye from their wicked designs and doings? Their gross mistake he proceeded to expose

and correct. "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh?" With all their professed delight in God, they hated and oppressed their fellow men. With all their whimpering, they would not shed a tear over the multiplied and crushing wrongs to which their own brethren were subject. Nay, while with one hand they, with seeming reverence, opened the sacred volume, with the other they riveted a yoke upon their brother's neck! Thus they clearly showed that their piety was sheer pretense—"a whited sepulcher, full of dead men's bones!"

Our Lord once directed the attention of his numerous hearers to a class of religionists among them, whose high pretensions and ardent zeal had given them an elevated reputation. They willingly took as their proper due the most honorable places, both at the feasts and in the synagogues. They were remarkable, moreover, for their devotions—the long prayers they offered. But with all their professions, and with their high reputation for distinguished sanctity, they were hastening to a hell peculiarly dreadful! Hastening to hell! What! from the chief seats in the synagogues! What! with the language of prayer upon their lips! Yes, hastening to hell, with the language of prayer upon their lips, and from the highest seats in the synagogues. For what? Because, with all their piety, they trampled on the rights of the poor and the helpless. Wretches that they were,

"they devoured widows' houses, and for a pretense made long prayers," and were doomed to "receive greater damnation." The cases just given, with many others of the same class, clearly show, that, in the eye of God, that piety which overlooks the rights and disregards the interests of any portion of the human family, however abject and despised, is spurious and worthless. Thus, on the one hand, the want of benevolence for men evinces, according to the Bible, the absence of piety towards God. On the other, in the second place, a class of texts may be adduced which go to show that a benevolent regard for the human family implies the love of God—a filial and heart-felt affection for their common Father. A single passage may be sufficient for my present purpose. It contains the description which our Lord has given of the scenes of the final judgment, and of the principles on which the retributions of eternity will be awarded. "When the Son of man shall come in his glory, and all the holy angels, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee? When saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily, I say unto you, that inasmuch as you have done it *unto one of the least of these my brethren, you have done it unto me.* Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it *not to one of the least of these, ye did it not to me.* And these shall go away into everlasting punishment; but the righteous into life eternal."

Whatever figurative language this passage may present, it is full of weighty truth. It clearly teaches that a benevolent regard for those whom the Savior kindly styles his brethren, evinces a cordial attachment to him, which he will honorably acknowledge and gloriously reward. So far, then, as the *brethren* of the Saviour are concerned, the passage lends its full authority to the doctrine under examination. But why does our Lord here specify his *brethren* as the objects of affectionate regard? From the use of this term, may we infer that *Christians* only are referred to as a test by which our regard to Jesus Christ is tried and developed? Such an inference would be contrary to the drift and spirit of

the gospel. By the whole weight of his authority, the Savior binds us to embrace *the world*—friends and enemies—in our benevolent affections and exertions. And if by brethren, in the passage on which we are dwelling, *Christians* are intended, they are, doubtless, designated to represent those objects of affectionate concern which were likely to be overlooked or trodden down. This seems to be indicated by the description which the Saviour gives them. They were pinched with hunger, parched with thirst, houseless, naked, sick, imprisoned, oppressed by want, crushed with woe. In this description are involved their claims to benevolent sympathy and kind assistance. Their necessities, *as wretched men*, plead for them; and as wretched men, they were made to represent *all* the objects which benevolence naturally embraces. It is remarkable that our Lord seems to lay especial stress on the *most abject and despised*, as the test by which our professed benevolence should be tried and judged of. "The *least* of his brethren"—the most down-trodden, helpless, hopeless creatures, were specially worthy, in this matter, to be his representatives. Those who ventured, on whatever pretext, to despise or oppress them, threw contempt upon their final Judge. Had they seen him in the same guise, they would have treated him no better! Those who raised them up from the dust, wiped away their tears, and cherished and helped them on in their rugged way, did honor to their Lord. *They* would have borne his cross, had they seen him fainting beneath the burden!

Let us not be deceived. We are hastening to the judgment-seat of Christ. If we dare despise the meanest of our species, then shall we be condemned as de-

spisers of our Judge. Selecting "the least of his brethren" as a test of the regard for himself which men might have cherished, methinks I hear him say to some who now hope for acceptance in his presence: I was a colored man, and you maintained a cruel prejudice against me;* enslaved, and you apologized for my oppressor; torn with whips, and you refused to pity me;† deprived of the bread of life, and you alledged that expediency required me to submit to starvation;‡ and at length,

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* "No station of honor or authority is accessible. These disabilities are the result of complexion, and, till the Ethiopian can change his skin, they admit of no remedy. Who would employ a black to minister at the bed of sickness? Who would entrust to him the maintenance of his rights and the protection of his interests in a court of justice? Or what congregation would consent to receive him as a herald of salvation, whose lips should announce to them the will of Heaven, and whose hand should break to them the bread of life? Whose feelings would not revolt, not only at seeing an individual of this class seated in the chair of state, presiding in our courts of justice, or occupying the hall of legislation, but even at seeing him elevated to the lowest and most trivial office in the community? In all these respects, the blacks, if not by the provisions of our constitution and laws, at least by public sentiment and feeling, and by sentiment and feeling too, which, if groundless and reprehensible, admit of no correction, are a proscribed and hopeless race. But not only are none of the fields of generous enterprise and honorable ambition open to them; they are made to see and feel their debasement in all the every day intercourse of life. No matter what their character may be, however amiable and excellent their spirit, and however blameless and exemplary their conduct, they are treated as an inferior and despised portion of the species. No one, unless himself sunk so low as to be an outcast from those of his own color, ever associates with them on terms of equality."—See a sermon delivered before the Vermont Colonization Society, 1826, by Prof. Hough, of Middlebury College, p. 9.

† "I do not mean to speak of slavery as a system of cruelty and suffering. The condition of the slaves generally is such as the friends of humanity have no reason to complain of."—Disoway's fourth of July oration, 1831, delivered at Newark, N. J.; quoted from Mr. Garrison's thoughts on colonization, a work worthy the eye and the heart of every American citizen.

‡ "An effort for the benefit of the blacks, in which all parts of the country can unite, of course must not have the abolition of slavery for its immediate object. Nor may it aim directly at the instruction of the

forced from my native country to a foreign shore, and you assisted in the enterprise.*

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great body of the blacks. In either case, the prejudices and terrors of the slave-holding States would be excited in a moment; and with reason, too, for it is a well established point, that the public safety forbids either the emancipation or the general instruction of the slaves."—See Christian Spectator, 1828, p. 544. Found also in the appendix of the 7th annual report of the Am. Col. Soc., p. 94.

* A strong light seems to be shed upon the willingness of our free blacks to emigrate, by the discussion on Mr. Brodnax's resolution in the Virginia Legislature.

Mr. Brodnax, among other statements, holds the following language: "I have already expressed it as my opinion, that few, very few, will voluntarily consent to emigrate, if no compulsory measure be adopted. With it, many, in anticipation of its sure and certain arrival, will in the mean time go away; they would be sensible that the time would come when they would be forced to leave the State. Without, you will still, no doubt, have applications for removal equal to your means. Yes, sir, people who will not only consent, but beg you to deport them. But what sort of consent? A consent extorted by a series of oppression calculated to render their situation among us insupportable. Many of those who have already been sent off, were sent with their avowed consent, but under the influence of a more decided compulsion than any which this bill holds out. I will not express, in its full extent, the idea I entertain of what has been done, or what enormities will be perpetrated to induce this class of persons to leave the State. Who does not know, that when a free negro, by crime or otherwise, has rendered himself obnoxious to a neighborhood, how easy it is for a party to visit him one night, take him from his bed and family, and apply to him the *gentle admonition of a severe flagellation*, to induce him to consent to go away. In a few nights the dose can be repeated, perhaps increased, until, in the language of the physicians, *quantum suff.* has been administered to produce the desired operation; and the fellow then becomes *perfectly willing* to move away. I have certainly heard, if incorrectly the gentleman from Southampton will put me right, that, of the large cargo of emigrants lately transported from that county to Liberia, all of whom professed to be willing to go, most were rendered so by such severe ministrations as I have described. A Lynch club—a committee of vigilance—could easily exercise a kind of inquisitorial *surveillance* over any neighborhood, and convert any desired number, I have no doubt, at any time, into a willingness to be removed. But who really prefers such means as these to the course proposed in this bill? And one or the other is inevitable. For no matter how you change this bill, sooner or later the free negroes will be FORCED to leave the State. Indeed, sir, all of us look to force of some kind or other, direct or indirect, moral or physical, legal or illegal. Many who are opposed to any compulsory feature in the bill, desire to

II. *An examination of the grounds on which it rests must make the soundness of the principle maintained in this discourse fully apparent.*

Love to God and love to man are made up of the same elements—produce essentially the same state of mind. It consists in a cordial regard for the rights of the one and the other. These rights are defined in the same law, defended by the same authority, vindicated by the same sanctions. But our relations to man involve peculiar advantages for clearly and certainly ascertaining the state of our affections. The mind, in the first place, acts upon human rights and interests unawed, —free from embarrassing constraint. A father makes his children acquainted with an arrangement of his, which bears directly and powerfully upon their happiness, by the lips of one of their own number. Himself is at a distance. His presence is not felt. His eye, beaming with authority, does not awe and constrain. Now, is it not plain and certain that the hearts of the children must be more clearly and fully brought out to

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introduce such severe regulations in our police laws—such as inability to hold property, obtain employment, rent residences, &c.—as to render it impossible for them to remain among us. Is not this force?"—Rev. S. Jocelyn's excellent letter in the Genius of Temperance, April, 1832. What need of comment here?

It is remarkable that the emancipations, as they are called, which now take place among the slave holders, are almost exclusively on the condition of emigration. Matthew Carey, in his letters to Mercer, says, (page 7,) that "manumissions without deportation appear to be almost wholly at an end." What mockery, to call such manumissions emancipation! They ought to have a very different name. The choice now given to the wretched slave, in the few cases where anything is professedly attempted for his benefit, lies between hopeless servitude and *exile!* That in any case he should choose the latter, shows how galling must be the chains of the former! Poor outcast! He is too bad to stay in "the white man's country," as Mr. Custis calls it, and so must go as a *missionary* to convert Africa!

the light, than if the parent, in his own person, had enjoined his arrangement? Or, to change the illustration, who does not know that children much more readily betray their selfishness, their reckless disregard of right, in their intercourse with each other, than in their intercourse with their parents? In the former case their hearts leap out to view unrestrained, in their proper form and complexion. Here, the state of their affections is fully revealed—clearly displayed. They promptly invade each other's rights. They rudely break in on each other's joys. They unfeelingly trample on each other's interests. They often assume the guise and use the language of stern, relentless tyranny. In the latter case their hearts are held in check. The natural tide of affection is turned back by parental authority. A full development of themselves they do not, dare not make.

Men naturally think of God with reverence and awe. They tremble at the thought of invading, directly invading, his rights. Under his authority they feel themselves checked, embarrassed, restrained. They dare not bare their bosoms to his thunder. They are accustomed, therefore, to speak of him with respect—to claim to be his friends—to profess to rejoice in the stability of his throne and the permanency of his blessedness. It is hard for them to ascertain the nature of this profession. Their hearts shrink away, abashed, from the face of eternal Majesty, and can with great difficulty be drawn forth from the lurking places where they lie concealed. But place the rights and interests on which the heart may act in different circumstances. Let them belong to a creature who has never seen the face of a friend—whom none care to know or protect. His very

form and complexion have always exposed him to contempt and ridicule. He has always been subject to oppressive servitude; has been bought and sold; fed, beaten, worked, like a beast. The law knows him only to afflict him with peculiar pains and penalties. All men around him have combined their strength to degrade and crush him. He may struggle, weep, and bleed; but compassion and assistance he has long ceased to expect. Thousands you may find, who profess to regard the authority of God with reverence and love, who do not hesitate to trample on this man's rights. Here the genuine tendencies of their hearts are betrayed. Here their selfishness breaks forth, without check or concealment. They see no danger in trampling on the wretch, all helpless, hopeless, crushed, as he is. He, therefore, is a mirror, faithful and true, from which their naked hearts are reflected. Here you have an exposition, fair and just, of the state of their affections. And as they treat him, so most certainly would they treat Jehovah, if they dared. Let Him lay aside his thunder, and place himself within their reach, and they will bind him with chains, and scourge him with whips, and load him with burdens, fit only for the shoulders of an ass!

In the next place, it may be remarked, that in our relations to a fellow man, we are able to derive assistance from our senses in ascertaining the state of our affections. So far as they are free from an indefinite yet dreadful apprehension of His power, it is too common, I fear, for men to regard God merely as a bundle of lifeless attributes, placed an infinite distance beyond them, whose face they never see, whose voice they never hear, whose hand they never feel. With a vague, un-

impressive apprehension of Jehovah, they find it hard to determine what place, if any, he may have in their affections. They can hardly bring him home to their conceptions, so as to excite an interest in their minds or awaken feeling in their hearts. He is too far off, and too effectually concealed, to be to them an object of lively regard. When pressed, therefore, with the inquiry, Do you love God? the vacant stare which they assume indicates too clearly to admit mistake, that they can not tell whether they love God or not. On the whole, they hope they do. They ought to love him. Now, bring God near to them in the person of Jesus Christ. They hear his voice. They see his movements. His attributes are alive before them. They mark his principles, his spirit, his designs. They listen to the claims he urges on them—his commands and prohibitions. Now, at length, their spirit is aroused. God no longer appears remote, in the distance beyond them. He is near at hand. He condemns their wicked doings. He commands them to repent. He warns them of impending danger. The state of their affections is no longer doubtful.—Our fellow men are visible. Their rights lie in the same field as ours. With ours, their interests are entwined. Our sympathies, called forth by the same occasions, mingle in the same current. Our hearts and theirs come often in close contact. Direct interference and harsh collision often mark our intercourse. Our hearts, then, can hardly fail to come out to view. Through the medium of our senses we may see in what light we regard the rights and interests which the divine law asserts and protects. "If we love not our brother, whom we have seen, how can we love God, whom we have not seen?"

And then, thirdly, our relations to our fellow men involve claims upon us peculiarly adapted to try and expose the state of our affections. God is independently and immutably blessed. The most active and enterprising malice can not hope to reach and shake his throne. Its foundations are eternal rock, reposing in undisturbed security amidst the crash of falling worlds! What mortal man can hope to diminish the joys of his great heart? It may cost us little to profess to love and honor him. Friendship with him can hardly expose us to derision and contempt. No necessities of his can ever make high and exhausting demands upon our resources and our efforts. What is here to try and expose the heart?

But our relations to our fellow men place us in very different circumstances. We may see them oppressed with want, broken by persecution, branded with infamy. A general prejudice may have cast them out from the kind regards of their fellow men; may have encouraged and defended all sorts of aggressions on their rights and interests. They may have been thrust down to a level with brute beasts, to be wantonly insulted and cruelly abused with impunity. Now, what will you do for these miserable men? Will you embrace them as your brethren? Will you study their character and condition? Will you open your eyes upon their sufferings, their wants, their prospects? Will you stand up in their defense? Will you frown upon their merciless oppressors? Will you exert yourselves, immediately, vigorously, untiringly, to raise them to their proper place by the side of those who now seek to tread them down? Say, will you do thus, at the hazard of having your reputation assailed, your interests invaded? Your

purest motives, your best intentions, your most disinterested endeavors, your most benevolent exertions, will be held up to general scorn and execration! You will be regarded as hair-brained enthusiasts, reckless adventurers, madly expending your strength in a Quixotic enterprise! Your hold on public confidence may be endangered; every where you may be exposed to suspicion and distrust, to private enmity and to public tumults;* nay, a price may be set upon your heads! Now look upon your bleeding brothers, and say, dare you pity them?† Dare you meet contempt and malig-

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* The spiteful spirit which gave birth to the measures, as malignant as they were impotent, adopted at different points of the slave-holding States, to destroy William Lloyd Garrison, needs no description. It is just such a spirit as slave-holding naturally generates. Those who can trample, remorselessly and recklessly, upon the rights of a *colored* American, can not be expected to cherish any profound and cordial regard for the welfare of his *white* fellow citizens. Of this the experience of Worcester and Butler, names dear to every good heart—men, as magnanimous and public spirited as their persecutors were mean and selfish—is ample and appropriate illustration. Had the enemies of Mr. Garrison known the just measure of their resources, they would have "let him alone." He is too high to be reached by their malice, active and mighty as it is. He is impressing his noble image on multiplied minds. He only needs to be known, to secure the admiration, confidence, love, warm encouragement, and constant support, of every genuine philanthropist. His "Thoughts," and his paper, (The Liberator,) are worthy of the eye and the heart of every American. Long may he live, and successfully may he labor, beneath the protection and smiles of the common Father of all men!

† But what good will it do? A Reverend speaker, pleading the cause of the Colonization Society, assures me, that if we "allow our colored population to remain among us, they will remain the same degraded, unenlightened, unprincipled, and abandoned race, that they are now found—equally worthless and noxious in themselves, and equally a nuisance to the public!" Prof. Hough's sermon before the Vermont Colonization Society, "published by request of the Society," p. 10. This is much such encouragement as the friends of the Indians were often cheered with, a few years ago. Do what you will, it was flippantly, confidently, unblushingly asserted—do what you will, an Indian will be an Indian still! You may as soon tame a partridge, as cure him of his peculiar vices, and raise him to the dignity, and joy, and high hopes, of the

nity, in a thousand forms and in a thousand places, in order to vindicate their rights and promote their interests? Ah! I see the question makes you stagger and

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Christian life! To such doctrine, fit only for the lips of scoffing infidelity, it may one day appear that the ruin of that noble race of men is chiefly owing.

Now hear what another orator, who, in 1832, urged the claims of the Colonization Society, admits respecting the results of Christian effort in behalf of the free colored Americans who are "allowed to remain" in New Haven, Ct. "We need not go far from home to see the pleasing effects of the benevolent and disinterested exertions of an eminent friend of Africans, aided by others of a kindred spirit. If great numbers of our local colored free people still neglect the admonitions of their pastor, it is certain that many regard them; and he has had the satisfaction of seeing *not a few* given him as rewards of his ministry and as crowns of his rejoicing. It is delightful to a benevolent mind to see so many of our colored people living in neat and comfortable dwellings, furnished in decent taste and in sufficient fulness, thus indicating sobriety, industry, and self-respect; to see also their children, in clean attire, hastening, of a Sabbath morning, to the Sunday-school; and on other days, with cheerful, intelligent faces, seeking the common school." Prof. Silliman's address, African Repository, 1832, p. 184. This sweet, exhilarating, precious paragraph, ought to be indelibly written on every American heart. Look at the case.

In New Haven, where mortifying, afflictive, shocking indications of cherished malignity towards colored Americans have been given, was the experiment made, the results of which are so "delightful to a benevolent mind."

This experiment was made, not by the Agent of a Society, high in the favor of a dozen Legislatures—cheered in his labors by the prompt assistance, cordial support, and loud applause of the intelligent and pious, generally, "in the land"—but by "the Rev. S. S. Jocelyn, the *voluntary minister* of the African church" in New Haven. The blessing of the Father, Son, and Holy Ghost, the God of providence and grace, the common Father, Savior, Sanctifier, of white and colored men, sustain and guide, refresh and animate, succeed and reward thee, dearly beloved and highly-honored brother!

What if the professed disciples of the Savior in New Haven had generally sympathized in the feelings and united in the labors of Mr. Jocelyn! What results must have filled heaven and earth with exultation! Say, young men, who pant to be useful in the world; say, can you look upon the enterprise in which such men as Mr. Jocelyn are exhausting their powers and resources, without devoting "arm and soul" to the same sacred design? What a harvest invites your labors. Up! thrust in the sickle! The Lord of the harvest calls you, and will happily succeed and gloriously reward you!

turn pale! But stay. Where are you going?—"to pass by on the other side!" It is even so! But pause a moment. Before you quite lose sight of your prostrate brethren, weltering unpitied in their blood, hear the voice of their insulted Father, who has an ear for their groans, and a "bottle for their tears;" and who will one day terribly avenge their wrongs upon their relentless persecutors. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" He who "passes by" his brother, crushed with the burdens which "wicked hands" have laid upon him, would have passed by the Savior bleeding upon the cross!

The train of thought now presented *sheds a clear light upon the nature of true religion.* Whatever is adapted to test the sincerity of our professed love to God, can not but correct and enlarge our views of Christian character. According to this test, true religion brings those who live under its hallowed influence to respect *all* the rights, and promote *all* the interests, which the law of God maintains. How full of life and substance, then, must true religion be! How unlike that fitful excitement which often usurps its name and claims its honors! What do those men mean, who think of religion as a fever, which now makes the blood boil, and now leaves the whole frame covered with hoar frost? Religion does not consist merely in the enjoyment which flows from high hopes and delightful anticipations. It consists in cordially embracing the rights and interests of all, whether above or around us, to whom, as moral agents, we are related. It is as permanent in its influence as those relations are immutable in their character. It is continually surrounded by

objects adapted to keep it in exercise. As long as a single brother can be found, who needs sympathy and aid, or who can challenge confidence and love, its activity must be maintained. Its whole tendency, moreover, is directly and eminently useful. The true Christian will not rest satisfied with having obtained for himself an assured hope of everlasting life. He feels the bond of brotherhood which unites him to the human family. All men are dear to him. He welcomes to his inmost soul the obligation which binds him freely to expend his powers and resources to promote the interests of all. He can not fail to be a rich blessing to the world, which he affectionately holds in his ample embrace.

O, when will professed Christians learn to estimate the sincerity of their love to God by the warmth and expansiveness of their benevolence for men! Then will the church assume a character worthy of her relations, and privileges, and prospects. Then will she be the light of the world; the desire, the hope, the glory of all nations. Then shall she scatter benefits over the face of all the earth, and all men shall rise up and call her blessed.

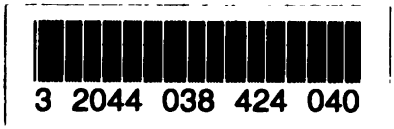
2. It is *monstrous absurdity, rank impiety, and gross hypocrisy, to pretend to glorify God by invading the rights and trampling on the interests of men!* What does that man mean who fastens on his brother the hand of persecution? You hear his professions. His regard for the honor of God is so profound and lively, that he feels himself impelled to violate the dearest rights and sacrifice the highest interests of those who dare to differ from him in their views of the Divine character and government! You must not think that he is arrogant

and cruel. He may shed blood. He may tear reputation. He may force his helpless victims to drink the "cup of trembling." But you must not blame him! He verily thinks that he is offering to Heaven an acceptable sacrifice. He claims for his zeal, the approbation of God and the applause of men. Just as if God would be delighted to see his altar burdened with human sacrifices! Just as if he could smile upon the wretch who should dare to present him the violated rights and lacerated character of his own brethren! What insufferable mockery of eternal Majesty is this! What! to think of pleasing God by violating rights which he has made sacred! by trampling on interests which he is intent on defending and promoting! Where else shall we look for absurdity, impiety, hypocrisy like this! The same attitude is taken and maintained by those who withhold from any fellow man his rights on the plea of preventing evil consequences. That he has rights, dear to him as life, they can not dispute. It is, to be sure, a point on which they do not love to dwell. They think it better to leave the subject untouched, unagitated. Their desire is to have the whole matter of right and wrong left in the dark—covered with rubbish. But if they are constrained to speak, they open their lips in the defense of oppression. It will not do, they aver, to restore him his rights immediately and fully. His oppressors might thus be injured. The whole frame-work of civil society, founded on wrong-doing, might be crushed. The arrangements of God's providential government might be thrown into wild disorder and suffer irreparable injury. From a pious regard to the interests of God's government, they are decidedly opposed to restoring those rights which the divine law

vindicates! Just as if the omniscient God was not aware of all the consequences, which, in any possible combination of circumstances, might follow a prompt acknowledgment, and cordial and effectual defense, of all the rights which his holy law defines! Just as if he needed to take counsel of human sagacity and derive light from human experience! Just as if he could not support his own throne, without the petty artifices of human hands. Just as if, under his government, a case could possibly occur, in which it would not be safe immediately to cease from evil-doing. Just as if the arrangements of his providence clashed with the requisitions of his law. And men were at liberty—nay, were obliged to take side with his *providence* in opposition to his *law*. This is the attitude which wrong-doers dare to take, when they refuse to restore ravished, violated rights, on the plea of preventing evil consequences. Can absurdity more monstrous, ranker impiety, grosser hypocrisy, be conceived of?

3. The train of thought now offered, with the lessons of instruction it contains, *let us seriously apply to ourselves*. It is not for me, my brethren, to control the parties which you may have formed, or to dictate the politics to which you shall be partial. With your parties or your politics, as such, I have nothing to do in this discourse. But when the one or the other leads you to occupy ground which your Lord and mine forbids you to hold, then, as a watchman, whose office requires him to care for your safety, it is my duty to warn you of impending danger. Beware, then, I beseech you! Mark with open eye the bearing of the principles which you may be tempted to adopt—the tendency of the spirit which you are in danger of cherishing. Be-

ware! Ere you think of danger, your life-blood may be poisoned at the fountain. Beware! A serpent may even now be coiling round your hearts. You are in danger of cherishing a prejudice, deadly to your own peace and hostile to the dearest interests of a large mass of oppressed humanity. Be assured you can not do so with innocence or impunity. Whether you "will hear or whether you will forbear," it is mine to warn you, that you can not do so without staining your character and forfeiting the smiles of Heaven. Whatever may be your professed regard for God, forget not, that he that loveth not his brother whom he hath seen, can not love God whom he hath not seen.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